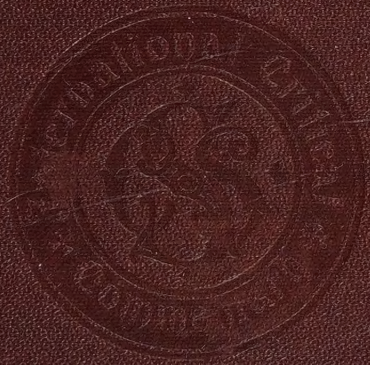

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# A CRITICAL AND EXEGETICAL COMMENTARY

ON

# THE BOOK OF JOB

BY

SAMUEL ROLLES DRIVER, D.D.

AND

GEORGE BUCHANAN GRAY, D.Litt.

VOLUME II

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THE INTERNATIONAL CRITICAL COMMENTARY

# A CRITICAL AND EXEGETICAL COMMENTARY

ON

# THE BOOK OF JOB

## TOGETHER WITH A NEW TRANSLATION


BY THE LATE

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## *ADDENDA ET CORRIGENDA.*

### PHILOLOGICAL NOTES.

P. 18, l. 13. *After* "(*ZAW*, 1897, p. 183 ff.)" *add*: and still more recently by J. Hehn in *Orient. Studien Fritz Hommel* . . . *gewid.* ii. 79–90.

P. 160, l. 28. Perles (*Orient. Stud.* ii. 133) derives תכונה from תכן, and proposes the meaning "unergründliches Wesen" —a synonym of הקר in $11^{7}$.

P. 273, ll. 14, 15. *For* "$^{6-11}$ in editions of 𝔊 . . . continuous lines in 𝔊" *read*: "in editions of 𝔊, $^{6-11}$ except, $^{10a}$, are Θ, and $^{11a}$ 𝔊 (*ἀλλὰ τοῦ δικαίου εἰσακούσεται*) is not obviously a rendering of $^{10a}$ 𝔐 (ויגל אזנם למוסר). Thus, in an earlier text of 𝔊, the following appear to have been consecutive lines: $^{5}$ 𝔊 = $^{5}$ 𝔐, $^{10a}$ 𝔊 = ? 𝔐, $^{12a}$ 𝔊 = $^{6a}$ 𝔐."

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# PRINCIPAL ABBREVIATIONS EMPLOYED

## 1. TEXTS AND VERSIONS.

| | |
|---|---|
| 'A, Aq. . . . | Aquila. |
| AVm. . . . | Authorised Version (margin). |
| EV(V). . . . | English Version(s). |
| MS(S) Ken., de Rossi | Hebrew Manuscripts as cited in Kennicott or De Rossi. |
| Oc., Or(ient) . . | Occidental (Palestinian) and Oriental (Babylonian), see G-K. 7*h* n.; and for the readings of the two schools in Job, S. Baer, *Liber Jobi* (1875), pp. 56–58. |
| OT. . . . | Old Testament. |
| PBV. . . . | Prayer Book Version. |
| RVm. . . . | Revised Version (margin). |
| Σ, Symm. . . | Symmachus. |
| Θ, Theod. . . | Theodotion. |
| 𝔊 . . . . | The ancient Greek (LXX) Version of the OT. (ed. Swete, Cambridge, 1887–1894). The readings of the codices are, when necessary, distinguished thus:—$\mathfrak{G}^{A}$ $\mathfrak{G}^{B}$ (Alexandrian, Vatican, etc.). For the cursives, reference has been made to *Vet. Test. Græce, cum variis lectionibus*, ed. R. Holmes et J. Parsons (Oxon. 1823), which is cited as HP followed by a numeral denoting the cursive. Editions of Job contain much that is really Θ (see Introd. §§ 48–51): such matter is commonly cited as 𝔊 (Θ). |
| 𝔐 . . . . | The Hebrew (unvocalized) text, *i.e.* the consonants of the ordinary Hebrew MSS and printed Bibles. |
| $\mathfrak{M}^{1}$. . . . | The consonants of the traditional Hebrew text (𝔐) irrespective of the present word divisions and after the removal of the vowel consonants (cp. *Isaiah*, p. xxv). |
| 𝔈 . . . . | The Coptic (Sahidic) Version of 𝔊 (§ 48). |
| 𝔏 . . . . | Old Latin Version of 𝔊. |

| | |
|---|---|
| 𝔐 . . . | The Massoretic Text (*i.e.* the vocalized text of the Hebrew Bible). Variants in the Hebrew codices have been cited from De Rossi, *Variæ Lectiones Vet. Test.*; Kennicott, *Vet. Test. Heb. cum variis lectionibus*; or R. Kittel, *Biblia Hebraica.* |
| 𝔒 . . . . | Targum Onkelos. |
| 𝔖 . . . . | The Syriac Version (Peshiṭta). |
| $\mathfrak{S}^{H}$ . . . | The Syro-Hexaplar Version of 𝔊. |
| 𝔗 . . . . | Targum : $\mathfrak{T}^{1}$ $\mathfrak{T}^{2}$, etc., first, second renderings in 𝔗. |
| 𝔙 . . . . | Vulgate. |

## 2. AUTHORS' NAMES AND BOOKS.

[See also the literature cited, especially in the Introduction, §§ 23 n., 28, 41, 45, 48, 50 n., 51 n.]

| | |
|---|---|
| Anon. . . . | Anonymous Hebrew Commentary, ed. W. A. Wright, with Eng. tr. by S. A. Hirsch (1905)—later than Ibn Ezra and Qi. |
| *AJSL* . . . | *American Journal of Semitic Languages and Literature.* |
| Baer . . . | S. Baer, *Liber Jobi*, 1875. |
| BDB . . . | See *Lex.* |
| Be[er, G.] $Be^{T}$. $Be^{Kit.}$ | (1) *Der Text des Buches Hiob* (1897)—$Be^{T}$. (2) Notes in R. Kittel, *Bibl. Hebr.*—$Be^{Kit.}$. |
| Bi[ckell, G.] . . | (1) *Carmina VT metrice*, 1882, pp. 151–187. (2) *Krit. Bearbeitung des Job-Dialogs*, *WZKM*, 1892, pp. 137 ff., 241 ff., 327 ff.; 1893, pp. 1 ff., 153 ff. Cp. (3). *Das Buch Hiob nach Anleitung der Strophik u. d. Septuaginta auf seine ursprüngliche Form zurück-geführt u. im Versmasse des Urtextes übersetzt*, 1894. |
| Boch[art] . . | *Opera Omnia*, Lugd. 1712. |
| Bolducius . . | *Comm. in Jobum*, 1631. |
| Bu[dde], K. . . | (1) *Beiträge zur Kritik des B. Hiob*, 1876. (2) *Das Buch Hiob* (in Nowack's, *Handkommentar*), $^{1}$1896, $^{2}$1913. |
| Buhl . . . | See G–B. |
| Carey, C. P. . . | *The Book of Job translated*, etc., 1858. |
| Ch[e[yne, T. K.] . | (1) *Job and Solomon*, 1887. (2) *Job* and other contributions to *EBi.* |
| *ChWB* . . . | See Levy. |
| *CIS* . . . | *Corpus Inscriptionum Semiticarum*, Paris, 1881 ff. |
| Cooke, G. A. . | *N[orth] S[emitic] I[nscriptions]*, Oxford, 1903. |
| Cox, S. . . . | *A Commentary on the Book of Job*, 1880. |
| *CP*. . . . | See Rogers. |
| Da[v[idson], A. B | (1) *A Commentary on the Book of Job* [i–xiv], 1862. (2) *The Book of Job* in *The Camb. Bible for Schools*, 1884. |

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|---|---|
| *DB* . . . | Dictionary of the Bible, and in particular *A Dictionary of the Bible*, ed. James Hastings, 1898–1904. |
| Del[itzsch, Franz] . | *Das Buch Hiob* in *Biblischer Comm. ü. d. AT*, [1]1864 (Eng. tr.), [2]1876. |
| Del[itzsch, Fried.] . | (1) *Assyrisches Handwörterbuch*, 1896, cited as *HWB*.<br>(2) *Das Buch Hiob neu übersetzt u. kurzerklärt*, Leipzig, 1902. |
| Di[llmann, A.] . | *Hiob* (in *K*[*urzgefasstes*] *E*[*xegetisches*] *H*[*andbuch*]), [4]1891. |
| Dr[iver, S. R.] . | (1) *A Treatise on the Use of the Tenses in Hebrew*, [3]1892.<br>(2) *An Introduction to the Literature of the Old Testament* (abbreviated *LOT*), [9]1913.<br>(3) *The Book of Job in the Revised Version*, 1906.<br>(4) *Notes on the Hebrew Text of the Books of Samuel*, [2]1913. |
| Du[hm, B.] . . | *Das Buch Hiob erklärt* in Marti's *Kurzer Handcommentar zum AT*, 1897. |
| *EBi.* . . . | *Encyclopædia Biblica*, edited by T. K. Cheyne and J. S. Black, 1899–1903. |
| Ehrlich, A. B. . | *Randglossen zur Hebr. Bibel* (1913), vi. 180–344. |
| *ET* . . . | *Expository Times.* |
| Ew. . . . | (1) *Lehrbuch d. Hebr. Sprache.*<br>(2) *Die Dichter des Alten Bundes*, dritter Theil, [3]1854. |
| *Exp.* . . . | *The Expositor.* |
| *Forms* . . . | See Gray, 3. |
| Freyt[ag, G. W.] . | *Lexicon Arabico-Latinum*, 1830. |
| G–B. . . . | *Wilhelm Gesenius' hebräisches u. aram. Handwörterbuch über das AT . . . bearbeitet von Frants Buhl*, [16]1915. |
| Ges[enius, W.] . | *Thes*[*aurus*]. |
| *GGA* . . . | *Göttingische gelehrte Anzeigen.* |
| Gi[nsburg, C. D.] . | עשרים וארבעה ספרי הקדש וגו, i.e. *The Old Testament in Hebrew according to MSS and old editions*, 1894. |
| G–K. . . . | *Gesenius' Hebrew Grammar* . . . English edition by A. Cowley, [2]1910 (=28th German edition, 1909). |
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| Gray, G. B. . . | (1) *Studies in Hebrew Proper Names*, 1896 (abbreviated *HPN*).<br>(2) [*A Critical and Exegetical Commentary on*] *Isaiah* [i–xxvii].<br>(3) [*The*] *Forms* [*of Hebrew Poetry*], 1915. |
| Ha[hn, H. A.] . | *Commentar über d. B. Hiob*, 1850. |
| Hfm, or Hoffm. . | *Hiob nach J. C. E. Hoffmann*, 1891. |
| Hi[tz[ig, F.] . . | *Das Buch Hiob übersetzt u. ausgelegt*, 1874. |
| Hirzel (or Hrz), L. | *KEH*[1] (1839), see Di. |
| Honth[eim, J.] . | *Das Buch Hiob als strophisches Kunstwerk nachgewiesen übersetzt u. erklärt*, 1904. |

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| Houb[igant, C. F.] | *Notæ criticæ in universos VT libros*, ii. 155–218 (1777). |
| *HPN* . . . | See Gray, 1. |
| I[bn] E[zra], Abraham († 1167) | Hebrew Comm. on Job in Buxtorf's *Biblia Rabbinica*. |
| *ICC* . . . | *International Critical Commentary*. |
| *Isaiah* . . . | See Gray, 2. |
| *JBLit.* . . . | *Journal of Biblical Literature*. |
| Jer[ome] († 420) . | |
| *JDT* . . . | *Jahrbücher f. deutsche Theologie*. |
| *JPh* . . . | *Journal of Philology*. |
| *JQR* . . . | *Jewish Quarterly Review*. |
| *JThS* . . . | *Journal of Theological Studies*. |
| *KAT*³ . . . | *Die Keilinschriften u. d. AT*, von Eberhard Schrader, dritte Auflage neu bearbeitet von H. Zimmern u. H. Winckler, 1903. |
| Kamph[ausen] . | In Bunsen's *Bibelwerk*, Abth. i. Bd. 3, 1865. |
| *KB* . . . | *Keilinschriftliche Bibliothek*, von E. Schrader, 1889–1901. |
| Ḳi . . . . | See Qi. |
| Klo[stermann, A.] . | *Hiob* in *PRE* viii. 97–126. |
| Kön[ig, E.] . . | *Historisch-Kritisches Lehrgebaüde der Hebräischen Sprache*, 1881, 1895: the concluding volume (cited as Kön. iii. or simply Kön.) appeared in 1897 with a fresh title, *Historisch-comparative Syntax d. Hebr. Sprache*. |
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| Kue[nen, A.] . . | *Historisch-Kritisch Onderzoek naar het Ontstaan . . . van de Boeken des Ouden Verbondes*, ²1865. |
| Lane, E. W. . . | *An Arabic-English Lexicon*, 1863. |
| *Lex* . . . | Lexicon, and unless otherwise defined *A Hebrew and English Lexicon of the Old Testament based on the Thesaurus of Gesenius*, by F. Brown, C. A. Briggs, and S. R. Driver, Oxford, 1906. |
| Levy, J. . . | (1) *ChWB*, i.e., *Chaldäisches Wörterbuch über die Targumim*, Leipzig, 1881.<br>(2) *NHWB*, i.e., *Neuhebräisches u. Chaldäisches Wörterbuch über die Talmudim u. Midraschim*, 1876–1889. |
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| *NH(W)B* . . | See Levy, 2. |
| Nöl[d[eke, T.] . | *Beitr*[*äge zur sem. Sprachwissenschaft*], 1904. |
| Nichols, Helen H.. | *The Composition of the Elihu Speeches* (in *AJSL*, vol. xxvii., 1911, and printed separately). |

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| *NSE* . . . | See Lidz. |
| *NSI* . . . | See Cooke. |
| Ol[sh[ausen, J.] . | *KEH*[2] (1852): see Di. |
| Oo[rt, H.] . . | *Textus Hebraici emendationes quibus in VT Neerlandice vertendo usi sunt A. Kuenen al.* |
| P[ayne] S[mith, R.] | *Thesaurus Syriacus*, 1900. |
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| *PEFQuSt* . . | *Palestine Exploration Fund Quarterly Statement.* |
| Perles, F. . . | *Analekten zur Textkritik des AT*, 1895. |
| *PL*. . . . | Migne, *Paleologia Latina.* |
| *PRE* . . . | Herzog's *Real-Encyklopädie f. Protestantische Theologie*, 3rd ed. by A. Hauck. |
| Qi. . . . | David Qimḥi (†1230). |
| Ralbag . . . | R[abbi] L[evi] b[en] G[ershon] (†1344): Heb. Comm. in Buxtorf's *Biblia Rabbinica.* |
| Ra[shi] . . . | R[abboni] Sh[elomoh] Y[iṣḥaḳi] (1040–1105). Hebrew Commentary on Job in Buxtorf's *Bibl. Rabbinica.* |
| *RB* . . . | *Revue Biblique Internationale publiée par l'École pratique d'Études Bibliques établie au convent Dominicain Saint-Étienne de Jerusalem* (Paris). |
| R[ei]sk[e, J. J.] . | *Conjecturæ in Jobum et Proverbia*, Lips. 1779. |
| *REJ* . . . | *Revue des Études Juives.* |
| Renan, E. . . | *Le livre de Job*, 1860. |
| Richter, G. . . | *Dunkle Stellen im Buche Hiob*, 1912. |
| Rogers, R. W. . | *C[uneiform] P[arallels to the Old Testament].* |
| Ros[enmüller] . | *Jobus*, Lips. 1806. |
| Saad. . . . | Saadiah (†942). |
| *Sam[uel]*[2] . . | See Dr. 4. |
| Schl[ottmann] . | *D. B. Hiob*, 1851. |
| Schnurrer . . | *Animadversiones ad quædam loca Jobi*, Tüb. 1781–2. |
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| Strahan, J. . . | *The Book of Job interpreted*, 1913. |
| Stu[der, G. L.] . | *Das Buch Hiob*, 1881. |
| Stuhl[mann, M. H.] | *Hiob*, 1804. |
| Thomson, W. M. . | *The L[and and the] B[ook]*, 1867. |
| Tristram, H. B. . | *[The] N[atural] H[istory of the] B[ible]*, 1867. |
| *TSK* . . . | *Theologische Studien u. Kritiken.* |
| Voi[gt, Cl.] . . | *Einige Stellen d. B. Hiob*, Lauban, 1895. |

We[llh.] . . Wellhausen, J.
Wetz[stein] . . Notes in Del.
Wr[ight, G. H. B.] *The Book of Job*, 1883.
*WZKM* . . *Wiener Zeitschrift f. d. Kunde des Morgenlandes.*
*ZA* . . . *Zeitschrift f. d. Assyriologie.*
*ZA(T)W* . . *Zeitschrift f. d. Alttestamentliche Wissenschaft.*
*ZDMG* . . *Zeitschr. d. deutschen morgenländischen Gesellschaft.*
*ZDPV* . . . *Zeitschrift d. deutschen Pälastina-Vereins.*

Biblical passages are cited according to the Hebrew enumeration of chapters and verses : where this differs from the English enumeration, the reference to the latter has commonly (except in the philological notes) been added in a parenthesis. In the translation of c. 41, however, it seemed more convenient to place the English enumeration first.

The sign †, following a series of references, indicates that all examples of the phrase, word, form or meaning in question, occurring in the OT, have been cited.

The signs ⌜ ⌝ enclosing words in the translation (*e.g.* $3^{14}$) indicate departures from 𝔐 (occasionally also departures even from 𝔐 have been so indicated). Small print in the translation indicates probable additions, and unleaded type the longer interpolations of cc. 28. 32–37.

al. = alii (others).
Cp. = Compare.
Ct. = Contrast.

# PART II.

# PHILOLOGICAL NOTES.

## CHAPTER I.

1. איש היה] The story begins with the subject prefixed and without the copula, precisely as Nathan's story in 2 S. $12^1$ שני אנשים היו. Ct. . . . ויהי at the commencement of the books of Jos., Jg., Sam., and also of Ezk., Ru., Est. See Kön. iii. 365*g*, and Paton's note on Est. $1^1$.

איש] 𝔊$^B$ *ἄνθρωπός τις*, 𝔖 ܓܒܪܐ ܚܕ. It is unnecessary to infer that 𝔐 originally read איש אחד; this would, indeed, be thoroughly idiomatic (see Dr. on 1 S. $1^1$); but such an expression of indetermination is relatively rare (G–K. 125*b*).

והיה] not merely equal to, nor a colloquialism (Du.) for, ויהי; nor should we infer from 𝔖 ܓܒܪ ܗܘܐ that 𝔐 originally read חיה איש תם; but והיה is *frequentative* (cf. Dr. § 120): Job's character is indicated by reference to qualities repeatedly manifested.

תם וישר] so $1^8$ $2^3$ 𝔐. 𝔊$^A$ in all three passages *ἄμεμπτος*, *δίκαιος*, *ἀληθεινός*; $^B$ in $1^1$ *ἀληθινός*, *ἄμεμπτος*, *δίκαιος*, in $1^8$ *ἄμεμπτος*, *ἀληθινός*, in $2^3$ *ἄκακος*, *ἀληθινός*, *ἄμεμπτος*. The original text of 𝔊 was probably in all three places *ἄμεμπτος*, *ἄληθινος*; *δίκαιος* will then be a doublet of *ἀληθινός*, *ἄκακος* of *ἄμεμπτος*. Beer, indeed, suggests that 𝔊 originally rendered the single Hebrew word תם by two Greek words, *ἀληθινός*, *ἄμεμπτος*, and compares רננה = *εὐφροσύνη* . . . *χαρμονή*, $3^{7b}$, and נפלאות = *ἔνδοξά τε καὶ ἐξαίσια*, $5^{9b}$; but this fails to explain the *variations* of 𝔊, and is not favoured by equivalences elsewhere in the book; *ἀληθινὸς* renders ישר in $4^7$ $8^6$ $6^{25}$ $17^8$, but never תם, and outside Job *ἀλ.* = תם only in Dt. $32^4$; *ἄμεμπτος* = תם or תמים in $9^{20}$ $12^4$, but never = ישר.

"*Ακακος* occurs only thrice in Job—in $8^{20} = $ חם, $36^{5}$ a repetition in 𝔊 of $8^{20}$ (𝔓 *aliter*), and in $2^{3\,B}$; *δίκαιος* nowhere renders either (תמ(ים or ישר in Job, though elsewhere it very occasionally renders both these words.

וירא] read ירא as in $1^{8}$ $2^{3}$: so here also 2 MSS $^{\text{Ken.}}$ and 𝔗; 𝔊 cannot be cited. Each member of the two pairs was copulated, the pairs themselves uncopulated.

2. ויולדו] *and so* (Dr. § 74) *there were born*: the waw consecutive is fittingly used: piety is followed by the gift of God (Ps. $127^{3}$)—many children, and most of them sons.

3. ויהי] again the waw consecutive: at a later stage in life (cf. ויהי לו in Gn. $26^{14}$ after v.$^{13}$) his cattle *came to be*, or amounted to, 7000, etc.

עבדה] Gn. $26^{14}$ †. עבדה is a collective—an alternative expression (Gn. $26^{14}$) for עבדים (Gn. $12^{16}$). Cf. פקדה (‖ to the *pl.* נגשיך) in Is. $60^{17}$ (RV. "officers"), and perhaps נבורה (‖ to *pl.* מחיך) in Is. $3^{25}$. Cf. F. E. C. Dietrich, *Abh. z. hebr. Gram.* 84; C. Brockelmann, *Grundriss d. Gram. d. sem. Sprachen*, i. 228*c*.

עבדה רבה מאד] is doubly rendered in 𝔊: (1) *καὶ ὑπηρεσία πολλὴ σφόδρα*; (2) *καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς*. Beer suggests that (1) is 𝔊, (2) Theodotion, and that *ἐπὶ τ. γ.* arises from בה מאד read באדמה.

גדול מכל] *greater than any*: see BDB. 482*a*.

4. וקראו . . . ושלחו . . . ועשו . . . והלכו] frequentatives. In v.$^{5a}$ the simple narrative imperfect consecutives are used, the frequentatives reappearing in v.$^{5b}$ (והשכים . . . יעשה . . . והעלה): see Dr. § 114 *β*, 120.

והלכו . . . ועשו משתה בית איש יומו] this is sometimes cited as an example of the use of הלך as a mere introductory word (cf. BDB. 233*b* bottom, and 234*a* middle; Ges.-B. 180*a* top); so Du., *e.g.*, renders והלכו, *sie sind zu Werk gegangen*, and Bu. gives no definite translation of it. Dr. on Dt. $31^{1}$ disputes such an explanation of הלך either here or in several other alleged instances. The question, so far as this passage is concerned, turns on three other considerations: (1) the meaning of עשה משתה; (2) the originality of בית; and, if בית belonged to the original text, (3) the meaning

and construction of ביתו איש יומו. As to (1): in this passage, but in this passage alone, it is customary to render עשה משתה, *to hold a feast* (so, *e.g.*, RV.); but this is really illegitimate; the phrase occurs frequently, meaning not *to hold*, or *participate in*, but always *to give*, or *furnish*, a banquet (RV. *make a feast*); see Gn. $19^3$ $21^8$ $26^{30}$ $29^{22}$ $40^{20}$, Jg. $14^{10}$, 2 S. $3^{20}$, 1 K. $3^{15}$, Est. $1^{3.\ 5.\ 9}$ $2^{18}$ $5^{4.\ 5.\ 8.\ 12}$ $6^{14}$, Is. $25^6$. *To keep a feast*, had this been intended here, would have been differently expressed; note especially היה להם המשתה, Jg. $14^{17}$ (ct. v.[10]), and see also 1 S. $25^{36}$, Est. $8^{17}$. The phrase עשה חג (RV. *to keep the feast*; see, *e.g.*, Ex. $34^{22}$, Dt. $16^{10}$), to which Hitz. appealed for rendering *held a feast* here, is really quite different; the חג *included* (sacrificial) meals, but also much more; and in so far as the phrase עשה חג refers to the meal, it refers at least as much to the provision of it as to the participation in it. (2) If בית be omitted the construction is simple: *his sons used to give a banquet, each on his day*; but in this case no real force can be allowed to והלכו, for the one who gave the feast presumably remained in his own house. Sieg. and, doubtfully, Beer omit בית: and the latter appeals to 𝔊; but בית is possibly, not to say certainly, expressed in *συμπορευόμεναι πρὸς ἀλλήλους* (Bu.). In any case בית should be retained. (3) On possible explanations of ביתו איש יומו, cf. G–K. 139*c*: it might mean *in the house* (acc. of place, G–K. 118*g*) *of*, *i.e.*, appointed for, *the day of each* (so Dr. in an apparently early MS). But this is awkward, and also incompatible with giving to הלכו its full sense of *went*. It looks as though by a breviloquence two sentences have been telescoped into one, והלכו בניו בית איש יומו ועשו משתה איש יומו: *his sons used to go to the house of each on his day, and they used, each on his day, to give a banquet.* This view is substantially that represented by 𝔊. For יומו, acc. of time, see G–K. 118*i*.

שלשת] MS Ken. 157 reads שלש; at best this would scarcely be more than an accidental coincidence with the original text: but it is doubtful whether the original must have read שלש (yet see v.[2]); for the fem. form of the numeral before fem. nouns, see Gn. $7^{13}$ and G–K. 97*c*.

5. והקיפו] cf. ינקפו, pointed as Kal, in Is. $29^1$. It is

commonly held that ימי המשתה is the subj.; but in view of the Kal in Is. $29^1$ it is perhaps more probable that the subj. is the same as that of the preceding vbs., and ימי המשתה is the obj.

ויקדשם . . . ויושלח] ct. v.$^4$ וקראו ל . . . ושלחו. 𝔗 indeed, has both for קדש in v.$^5$ and קרא in v.$^4$ the same vb.—זמן; but elsewhere this vb. renders both קרא (*e.g.* 1 S. $9^{24}$) and קדש (*e.g.* Jl. $2^{16}$, Mic. $3^5$), and 𝔗 is, therefore, no evidence for a reading ויקראם in v.$^5$.

עלות] 8 MSS $^{Ken.}$ read עלת, two others עולת: עלת was doubtless the reading of 𝔊$^1$ whence, incorrectly, 𝔊 *θυσίαν* with variants, representing corrections, *θυσίας*. That the pl. was intended is shown by the following clause.

מספר] acc. of limitation or definition: cf. 1 S. $6^{4.\ 18}$, Ex. $16^{16}$, 2 S. $21^{20}$, and Ew. §§ 204*b*, 300*c*; G–K. 118*h*: so Dr. on 1 S. $6^4$.

כלם] 𝔊 + *καὶ μόσχον ἕνα περὶ ἁμαρτίας περὶ τῶν ψυχῶν αὐτῶν*: the clause *may* rest on a Hebrew original (פר אחד לחטאת על נפשותיהם: cf. *e.g.* Lv. $16^3$, Nu. $15^{28}$); but even if so, the words are secondary and due to the interpolator failing to realize that to the author of the book, as to the Hebrews of an early period, the עולה had by itself sufficient expiating virtue.

וברכו] lit. *and blessed*; but this meaning is impossible in the context, as also in v.$^{11}$ $2^{5.\ 9}$, 1 K. $21^{10.\ 13}$; in Ps. $10^3$, which is sometimes coupled with these passages, the text is corrupt (see Gray, *Forms of Hebrew Poetry*, p. 274 f.). Hence some modern scholars by a series of hypotheses have assigned to ברך in these passages the meaning *to renounce*: from the fact that people blessed at meeting (Gn. $47^7$, 2 K. $4^{29}$) and parting (Gn. $24^{60}$, 1 K. $8^{66}$), it has been inferred that ברך obtained the meaning *to bless at parting*, that then losing the reference to blessing, it came to mean *to bid farewell to*, and then, by a sinister development, *to renounce*; for not one of these hypothetical meanings is there the slightest evidence; and though *renounce* might suit the contexts in Job, it is much too weak a sense for 1 K. $21^{10.\ 13}$. That explanation must, therefore, be abandoned. Either ברך was actually used euphemistically with the meaning *to curse* or *blaspheme*, or a word such as קלל

or נדף stood in the original text, and ברך was subsequently substituted for it in the five passages in question. As between these alternatives the decision is not easy; Beer, indeed, who cites the evidence very fully (pp. 2–5), argues that there are traces of a text in which ברך had not yet ejected a word of opposite meaning. But the argument is less conclusive than he and Bu. think. For there are no Hebrew variants, and in Versions *curse* or the like might be either an *interpretation* of ברך or a *translation* of קלל: for example, in all six places 𝔖 uses ܒܪܟ, *to curse*; but this may simply be a correct interpretation of ברך which stood then as it stands now in the text, and need not imply that 𝔖, both in Kings and in Job, rests on a text which still had קלל and not yet ברך. Similarly we cannot safely infer that 𝔗 had a mixed text: ברך in Job $2^9$, where it renders by בריך; but קלל or the like in Job $1^{5.\,11}$ $2^5$, where it renders by ארגיז, *to provoke to anger*, and in 1 K. $21^{10.\,13}$, where it renders by נדף, *to revile*. The evidence both for the original text and for the significance of 𝔊 is more conflicting. In 1 K. $21^{10.\,13}$ the rendering is *εὐλογεῖν*, with the addition as a scholion on v.[10] in MS 55 (H. and P.), *ἤτοι κεκακολόγηκας* (see Field). In the five places in Job the renderings vary: in $1^{11}$ $2^5$ *εὐλογεῖν* is used, but Chrys. (H. and P.) cites $1^{11}$ with the substitution of *βλασφημήσει* for *εὐλογήσει*, and Ambros. adds to *benedicat* the note, "non enim ausus est dicere, maledicat, sed hoc intelligendum reliquit." In $2^5$ Field cites from Cod. Reg., *ὁ Ἑβραῖος . . . βλασφημήσει*, and from 161 the scholion *τὸ εὐλογήσει ἀντὶ τοῦ ὑβρίσει· ὁ γοῦν Ἑβραῖος σαφῶς βλασφημήσει ἔχει*. Either these few testimonies show that the original reading of 𝔊 was *βλασφημήσει*, and of the Hebrew יקלל or the like, and that the *εὐλογήσει* of the vast majority of the witnesses to 𝔊 is derived from Aq., or the original reading was *εὐλογήσει*, for which here and there the *interpretation βλασφημήσει* was substituted in the text instead of being simply attached to the text as in the note cited above. In $1^5$ and $2^9$ the rendering whatever the Hebrew text was, is not literal: in $1^5$ for וברכו בלבבם . . . חטאו, 𝔊 has *ἐν τῇ διανοίᾳ αὐτῶν κακὰ ἐνόησαν πρός*; in $2^9$ for ברך it has *εἰπόν τι ῥῆμα εἰς*; in

Cod. Colb. (Field) stands the note *διπλῆ γραφή· εὐλόγησον θεόν*; in Cod. 161, 248 (H. and P.) on the marg. *ἄλλος· κατάρασαι τὸν θεόν*. Beer argues that in $1^5$ 𝔊 renders the two verbs by one phrase because the translator wished to soften a text which contained קלל instead of ברך. But if the original text of 𝔊 contained *βλασφημήσει* in $1^{11}$ $2^5$, there would be no reason for avoiding it in $1^5$; and if *εὐλογήσει* (= ברך) was the original text in $1^{11}$ $2^5$, there is little ground for suspecting that anything but ברכו stood in 𝔊's Hebrew original in $1^5$, for in a compound expression that was to serve as an equivalent for both חטאו and ברכו the translator might well have allowed himself to be dominated by חטאו. The possibility remains that ברך was a substitute for קלל or the like at a stage in the history of the text prior to the earliest versions. Evidence of similar changes is clear: note, *e.g.*, the insertion of איבי in 1 S. $25^{22}$, 2 S. $12^{14}$ (with Driver's notes), and see Geiger, *Urschrift*, p. 267 ff.

כל הימים] *all the days* in question; *i.e.* whenever (note the frequentative יעשה) a cycle of feast-days came to an end. Commonly כל הימים means *all the time*; so with the *past* (*e.g.* 1 K. $5^{15}$); or with reference to the future, being then practically = עד עולם (cf. *e.g.* 1 K. $9^3$).

6. ויהי היום] so v.$^{13}$ $2^1$, 1 S. $1^4$ $14^1$, 2 K. $4^{8.\ 11.\ 18}$; see Dr. on 1 S. $1^4$.

התיצב על] so $2^1$: cf. Zec. $6^5$; for the force of על, see BDB, p. 756*a*.

7. משוט] $2^2$ משט.

8. על] cf. Hag. $1^{5.7}$; some MSS read אל; the latter is read in $2^3$; 𝔊 here *κατά*, in $2^3$ the dat. With אל, cf. $34^{14}$ (?), 1 S. $25^{25}$.

10. שַׂכְתָּ] The verb is used with different meanings in Hos. $2^8$ and (with ס for שׂ) in Job $3^{23}$ $38^8$. The root שוך or סוך is presupposed, if we may rely on the *scriptio plena*, by the noun form מסוכה, Mic. $7^4$, and by the vocalization also in מְשֻׂכָה, Pr. $15^{19}$, here, and in Hos. $2^8$ (שָׂךְ, part.). The form וַיָּסֶךְ, $3^{23}$ $38^8$, might come either from סוך or סכך, while in Is. $5^5$ (מְשׂוּכָתוֹ) the consonants and vocalization are at conflict. A few MSS here read סַכְתָּ, which would, of course, be from סכך.

ובעד ביתו] 𝔖 + ܘܥܠ ܒܝܬܗ.

מעשה] sing. as Hag. $2^{14}$, La. $3^{64}$; the VV. render by a pl.; but this does not prove that there was a Hebrew reading מעשי (Beer), any more than 𝔊's τὰ κτήνη below proves that there was a reading מקניהו.

11. ואולם] in $2^5$ אולם (after נפשו): so here MS Ken. 17; 𝔊 ἀλλά (= ואולם, $11^5$ $12^7$).

נא] Ken. 102 om.; cf. 𝔊𝔖.

אם לא] either elliptical (*see*) *if he will not curse thee*, or with strong asseveration (G–K. 149*e*), *Surely he will curse thee.*

על פניך] *to thy face* (defiantly); so $6^{28}$ $21^{31}$. In $2^5$ אל־פניך, with variants על־פ׳. 𝔊 in $1^{11}$ $2^5$ $6^{28}$ εἰς, in $21^{31}$ ἐπί.

12. בידך] *in thy hand*, that is, *in thy power*, to do what thou wilt with him; cf. Gn. $16^6$. So $2^6$.

רק] 𝔊 ἀλλά; $2^6$ אך, 𝔊 μόνον.

אליו אל תשלח ידך] αὐτοῦ μὴ ἅψῃ = אליו אל תגע: cf. v.$^{11}$ $2^5$. Both idioms are good Hebrew: for 𝔐, cf. Ex. $24^{11}$.

מעם פני] *From* (*being*) *in the presence of* (cf. Gn. $44^{29}$) is, like מאת פני ($2^7$), which is also very rare (Ex. $10^{11}$, and, followed by a definition of place, Lv. $10^4$, and, somewhat differently, 2 K. $16^{14}$), a more expressive equivalent of מאת or מעם which are commonly used without פני.

13. אכלים ו׳] 𝔊 om.: with 𝔐, cf. vv.$^{4.\ 18}$.

אכלים ושתים] *were eating and drinking*; Dr. § 135 (1); in v.$^{24}$ the parts. are used with היו: Dr. *ib.* (5).

יין] cf. v.$^{18}$; ct. v.$^4$. יין is absent from 𝔖 both here and in v.$^{18}$, from 𝔊 in v.$^{18}$; and in 𝔐 is probably an explanatory addition, though the omission in MS Ken. 30 in v.$^{13}$, and MSS Ken. 111, 384 in v.$^{18}$, is less probably continuous correct tradition than an accidental return to the original text through a late accidental omission.

14. ומלאך] καὶ ἰδοὺ ἄγγελος = והנה מלאך.

בא] pf. (and so in vv.$^{16.\ 17.\ 18}$), not part.: for the cstr. ויהי . . . ומלאך בא, cf. Gn. $7^{10}$ $22^1$, and see Dr. § 78 (3).

ויאמר] 𝔊 + *αὐτῷ*: 𝔖 (and so in vv.[16. 17. 18]) ܐܡܪ: these are mere amplifications. In 𝔊 in vv.[16. 17. 18] the plus is *πρὸς Ἰώβ* (with variants).

חרשות] the fem. cannot be very satisfactorily explained. In Gn. 33[13] milch kine are referred to, and the fem. is natural; here female cattle are not even principally involved. Ct. the masc. part. in 1 Ch. 27[29]; and note the masculines in 𝔖 here, ܦܩܝܢ ܘܥܣ ܕܒܩܪ ܘܥܝܪ. Bu. suggests that חרשות is due to miscopying חרשים under the influence of two following words in ־ות; if this were the case, the masc. suffixes in על־ידיהם and ותקחם would be at once explained: otherwise they must be explained in accordance with G–K. 135*o*: then cp. חבליהם, 39[3] and (after בנות) להם, אביהם and אחיהם in 42[15].

על־ידיהם] *alongside of them*; על־ידי (and also על־יד) meaning *by the side(s) of*, is more commonly followed by a geographical term: cf. *e.g.* Nu. 34[3] with n. there. For the masc. suffix see last n.; it is improbable that the reading על ידיהן in 5 MSS [Ken.] represents the original text.

15. ותפל] fem. with the name of a country used as the name of a people: G–K. 122*i*. For נפל, *to fall upon, attack*, cf. Josh. 11[7] (with ב); here the personal obj. with בְּ is dispensed with, the expression of the obj. in ותקחם sufficing.

ואמלטה] Dr. § 69; G–K. 49*e*.

רק אני לבדי] 𝔊 *ἐγὼ μόνος*, 𝔖 ܐܢܐ ܒܠܚܘܕܝ, and so vv.[16. 17. 19]. It would be very unwise to infer from these versions that 𝔐 at any time lacked רק; on the other hand, cf. Gn. 47[26], where 𝔖 also has for לבד . . . רק only ܒܠܚܘܕܝ.

16. זה . . . זה] cf. 21[23. 25]; and also, *e.g.*, Gn. 29[27], Ps. 75[8]: and see BDB., *s.v.* זה, 1[b].

אש אלהים נפלה מן־השמים] with אש אלהים cf. אש יהוה, Nu. 11[1. 3], 1 K. 18[38] (ותפל אש י״י ותאכל); with אש . . . מן הש׳ cf. 2 K. 1[10. 12a. 14]. With the combination of the two definitions of the lightning-fire found here in 𝔐, but not in 𝔊, from which אלהים is absent, cf. 2 K. 1[12b] in most Hebrew MSS (but 11 MSS and also 𝔊𝔗𝔘 om. אלהים), 1 K. 18[38] (𝔊𝔏, but not 𝔐); see also Gn. 19[24] אש מאת יהוה מן השמים. As in 2 K. 1[12b],

so here the shorter text of 𝔊 may be the original. 𝔊$^{A}$ adds *ἐπὶ τὴν γῆν*—another form of amplification.

בנערים] 𝔊 *τοὺς ποιμένας* and 𝔖 ܒܥܝܪ do not point to a variant בְּרֹעִים, but are interpretations: and so in v.$^{19}$ הנערים is interpreted *τὰ παιδία σου* and ܠܥܠ.

17. כשדים] as פלשתים generally, so is כשדים often used without the art.; so regularly in אור־כשדים, but see also, *e.g.* 2 K. 25$^{4f.}$, Jer. 37$^{10}$. 𝔊 *οἱ ἱππεῖς* may be an interpretation due to regarding the Chaldæans as cavalry *par excellence* (cf. Hab. 1$^{6ff.}$, Jer. 6$^{23}$). In any case such a reading as פרשים would have no claim to acceptance.

ראשים] (military) *companies*, Jg. 7$^{20}$ 9$^{34}$, 1 S. 11$^{11}$ (with vb. שים as here) 13$^{17}$.

ויפשטו על] *made a raid upon, fell as plunderers upon*: cf. Jg. 9$^{33\,(44)}$ 20$^{37}$ (אל), where the attack is made from ambush, and 1 S. 27$^{8}$ 30$^{1.}$ (both אל) $^{14}$, where the attack is the prelude to plunder. Even if the meaning in the passages cited developed from the root meaning *to strip*, because such an attack was regarded as a *putting off of* (one's shelter), as BDB. suggest (cf. Moore on Jg. 9$^{33}$), the sense of emergence from shelter can have been felt very faintly if at all in the passages cited from Sam. or here: cf. also Hos. 7$^{1}$ (without על).

18. עד] point עֹד: it is altogether improbable that the original writer intended עֹד in vv.$^{16.\ 17}$, but עַד (MT) here, nor very probable that he intended עַד throughout; though for the possibility of this see BDB., *s.v.* עד, ii. 2. Some MSS read עוד here.

יין] omit: cf. v.$^{13}$ n.

19. מעבר] *from the* (*far*) *side of*, expressing much the same idea as, but expressing it less strongly than, our phrase *sweeping across*: cf. Is. 21$^{1}$.

ויגע] strictly ותגע is required; but see G-K. 145*t*, for examples of vbs. more remote from a fem. subj. being masc. For נגע ב of wind, cf. Ezk. 17$^{10}$.

הנערים] in vv.$^{15.\ 16.\ 17}$ of Job's servants (cf. *e.g.* Nu. 22$^{22}$, RV. *servants*); here of his children (cf. 29$^{5}$; also, *e.g.*, 1 S. 16$^{11}$, RV. *thy children*) primarily, though perhaps with the inclusion

of the servants attending them of whom the messenger is the only one to escape. Indeed the repetition here, with a different sense, of the same term that is used in vv.[15. 16. 17] may be due partly to the fact that it was capable of a more inclusive meaning than בניך (v.[18]), partly to the desire to maintain the greatest possible verbal similarity in the messages of the four messengers.

**20.** ראשו] 𝔊$^{A}$ + *καὶ κατεπάσατο γῆν ἐπὶ τῆς κεφαλῆς αὐτοῦ* from 2[12]: cf. a similar but fragmentary addition in Ken. 196, which adds ויזרקו before ויפל.

וישתחו] 𝔊$^{A\ al.}$ + *τῷ κυρίῳ.*

**21.** ערם] acc. of the state placed first with emphasis: cf. *e.g.* Am. 2[16], and see G–K. 118*n*.

ויצתי] for יצאתי; G–K. 23*f*, 74*k*.

שמה] cf. שם in 3[17. 19].

יהוה] subj. placed first for emphasis.

לקח] 𝔊 + *ὡς τῷ κυρίῳ ἔδοξεν οὕτως ἐγένετο.*

**22.** איוב] 𝔊 + *ἐναντίον τοῦ κυρίου* ($^{A\ al.}$ + *οὐδὲ ἐν τοῖς χείλεσιν αὐτοῦ*); 4 MSS Ken. + בישפתיו (cf. 2[10]). Amplifications.

לא נתן תפלה לא׳] the verbal idiom is as in נתן כבד (תודה, עז) לי״י (1 S. 6[5], Jos. 7[19], Ps. 68[35]), *to give*, i.e. *ascribe*, *glory* (*praise*, *strength*) *to Yahweh*, *i.e.* to acknowledge that Yahweh is glorious, praiseworthy, or strong; cf. also 1 S. 18[8], where *they have given to me thousands* means they have given Saul credit for having slain thousands. It is plain from the context that תפלה is a quality, or mode of conduct or the like, that is not and ought not to be in God: and the sentence asserts that Job does not discredit God by asserting that he has displayed this quality: in English idiom Job *charged not God with* (RV.) תפלה. But what precisely is תפלה? We must dismiss the view that it should be pointed תִּפְלָה, which Ehrlich maintains only by attributing to תִּפְלָה the unsupported and improbable meaning *protest*. In 24[12], on the other hand, תִּפְלָה (𝔖) may be preferred to תִּפְלָה (MT). The root of תִּפְלָה must be תפל; apart from תפל in Ezk. 13[10f. 14f.] 22[28], which has the same meaning as טפל, *plaister*, and the proper names תפל and אחיתפל, the root appears in the OT. only in the forms

תִּפְלָה here, $24^{12}$ (?), Jer. $23^{13}$, and תפל, $6^{6}$, La. $2^{14}$; in NH. the forms תפלות and the denom. vb. also appear (cf. in Aram. the Ithpa.); تفل occurs with various shades of meaning in Arabic. The fundamental meaning of the Semitic root seems to have been *to be savourless* (through the loss of savour); the various meanings collected by Lane for تفل may have developed in this order: (1) to (lose a good scent by the) neglect (of) perfume, (2) to be unperfumed, (3) to be ill-smelling, (4) to spit out (rejecting what is ill-savoured): Lane cites ذاق ماء البحر فتفله, *he tasted the water of the sea and spat it out*, (5) to spit (whence further meanings developed). In Hebrew the meaning *tasteless* is clear in תפל, Jb. $6^{6}$: cf. דג מליח, *salted fish*, in contrast to דג תפל, *unsalted fish* (Shab. $128^{a}$). Thence of moral savourlessness, or unsavouriness (cf. Arabic (4)); so in La. $2^{14}$ (תפל coupled with שוא), Jer. $23^{13}$ (תפלה), and with various differences of nuance in later Hebrew, as in the following cited from Levy, *NHB* iv. 659*a*, *b*, and *Chald. Wörterbuch*, 549*a*. דברי תפלות שתפלה על המן (cf. $\mathfrak{T}^{O}$ איתפלו על מנא), *the unseemly things which they unseemly spoke about the manna*; נשיקה של תפלות, *an immodest kiss*; and see, further, *Soṭa* $3^{4}$ for תפל of indulgence, absence of control in women. Thus to ascribe תפלה to Yahweh should imply regarding him as having lost the moral savour or quality which had been characteristic of him, and thus is near akin to תפר משפטי ($40^{8}$) on one interpretation of that phrase; it is thus more expressive than conjectural emendations which have been suggested for תפלה, such as עולה or נבלח (Beer); similarly in Jer., Yahweh sees in the prophets תפלה, or moral deterioration: they still prophesy, but not by Yahweh, not so as to lead the people aright, but by Baal, and so as to lead the people astray. The Versions in any case, as Beer admits, give no justification for emending תפלה away here; the exact flavour of the Hebrew is difficult to preserve in a translation, but $\mathfrak{G}$'s *ἀφροσύνη*, here and also in La. $2^{14}$, is a tolerable attempt to reproduce the transferred moral sense of the word.

## CHAPTER II.

1. להתיצב על יהוה (2)] 𝔊 om.: the last clause of the v. in Swete (*i.e.* in $^{B\,al.}$) is from Aq. Theod.; see Field. In 𝔓 the words are a dittograph; for ct. $1^6$. Di. Bu., however, consider the absence from 𝔊 to be due to religious scruples against making the Satan quite like the other angels; in that case Beer would add the clause also to $1^6$ (so 𝔖).

2. אי מזה] $1^7$ מאין.

ויאמר . . . ויען] 𝔊 *τότε εἶπεν*: ct. $1^7$ *καὶ ἀποκριθεὶς . . . εἶπεν*. Whether 𝔊's text was actually shorter than 𝔓 is not quite certain; the variation as between $1^7$ and $2^1$ may be due to desire for variety: note that the remainder of the v. is also differently rendered, and that neither rendering is literal.

3. לבך] Beer claims that this is omitted in 𝔊: ct. $1^8$; but this is not quite certain, for there are further variations in $1^8$ and $2^3$ 𝔊: cf. last n. and see on $1^8$.

ועדנו מחזיק בתמתו ותסיתני בו לבלעו חנם] the exact relation of these two sentences is not clear; waw conv. with the impf. cannot express *although*, *in spite of*; RV., therefore, must be abandoned. The waw conv. can be best explained if we translate: *And he still maintains his integrity, and so* (Dr. § 74*a*) *in vain hast thou enticed me against him to ruin him* (G–K. 111*l*; cf. Kön. 369*h*); but, if this were intended, the position of חנם is strange; this might, therefore, be rejected more confidently, if the alternative were quite satisfactory: *He still maintains . . . and yet* (Dr. § 74 (*β*)) *thou hast enticed*, etc. Dr. (§ 79) appears to refer the second clause to what is yet to come; he compares Jer. $38^9$ השליכו אל הבור וימת, (they have cast him into the pit) *and he is going on to die*, Ps. $29^{10}$; so here, *and thou art enticing me.*

ותסיתני ב'] cf. 1 S. $26^{19}$, 2 S. $24^{1}$.

לבלעו] 𝔊 *τὰ ὑπάρχοντα αὐτοῦ . . . ἀπολέσαι*, correctly interpreting the suffix so as to limit the ruin to the goods or property of Job; on בלע see Is. $3^{12}$ n.

4. לָאִישׁ] 𝔊 *ἀνθρώπῳ*, 𝔗 בר נש, suggest לְאֵישׁ: for which also 𝔖 ܠܓܒܪ might stand (cf. Ca. $8^{7}$ 𝔖). The punctuation of MT may be due to regarding לאיש as referring to Job (cf. $1^{1.3}$), and כל אשר לאיש as = כל אשר לו (cf. $1^{10.11}$). In the very similar sentence in Ca. $8^{7}$, 𝔐 is clearly anarthrous; yet with 𝔐 here, cf. 1 S. $9^{9}$.

עור בעד עור] not a form of expressing the *lex talionis*, for the prep. used in Ex. $21^{23f.}$, Lv. $24^{18.20}$ is תחת *in place of, in compensation for*, and in Dt. $19^{21}$ ב *pretii*, and there is no evidence that בעד could be substituted for either of those. Either (1) בעד has here its common metaph. meaning, *on behalf of* (cf. *e.g.* Is. $8^{19}$, 2 S. $12^{16}$), and then the meaning of the clause is completed by the vb. (יתן) in the next cl. (cf. Jg. $15^{16}$); or, more probably, the clause being a proverbial saying, some such vb. as יתן is to be understood; in either case we must render: (*one*) *skin* (*will a man give*) *on behalf of* (*another*) *skin*; or (2) בעד has its literal meaning *upon* or *about* (Jon. $2^{7}$, Ps. $3^{4}$ $139^{11}$), and we should render with Schultens, Merx, Bu., *one skin* (*lies*) *upon* (*another*) *skin*.

וכל] 𝔊 om. ו.

6, 7a. Cf. $1^{12}$ nn.

7b. עד] K$^{e}$thibh: ועד, Q$^{e}$rê 𝔖𝔗.

8. לו] not translated by 𝔊.

בתוך האפר] 𝔊 + *ἔξω τῆς πόλεως*—a correct, but for native readers an unnecessary gloss.

9. ותאמר] 𝔊 prefixes *χρόνου δὲ πολλοῦ προβεβηκότος*.

עדך וגו] interrogative: G–K. 150*a*. For עדך 𝔊 has *μέχρι τίνος*: whence Merx, עד־אן (cf. $8^{2}$).

ברך] see $1^{5}$ n. Before this word 𝔊 has a long insertion, on which see Introd.

10. ויאמר אליה] 𝔊 *ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ*.

כדבר . . . תדברי] cf. כנפל . . . נפלת, 2 S. $3^{34}$; with

אחת הנבלות in comparison, cf. כאחד הנבלים, 2 S. $13^{18}$; כאחד הצבים, 2 S. $2^{18}$; כאחד השרים, Ps. $82^{7}$. These parallels do not favour the reading of 2 MSS (cf. 𝔖𝔗𝔙, but ct. 𝔊), כאחת מן־הנ׳.

תדברי] has possibly arisen, through a dittograph of the ת of נבלות and the misreading of ת at the end, from דִּבַּרְתְּ; cf. 𝔊's ἐλάλησας (though this in itself is, of course, inconclusive), 𝔖 ܡܠܠܬ; the pf. seems preferable, since the allusion is to the words just spoken, not to the wife's customary speech. If the impf. be retained, render: *wilt thou, too, speak?* (Du., and see next n.).

גם] absent in 2 MSS Ken.; cf. 𝔖. 𝔊 εἰ = אם, does not necessarily point to a variant, for note the equivalents of גם in Is. $49^{15.\ 25}$, 1 S. $22^{6}$ to which Beer refers. The גם is to be explained as emphasizing את הטוב; so BDB. 169*a*; it strengthens the emphasis secured by the position of את־הטוב and its antithesis to את־הרע; cp. Nu. $22^{23}$. G–K. 153 treat גם as being "placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second"; but Mal. $1^{10}$ is a doubtful support for this usage, and the analogy of such uses as that of מדוע in Is. $5^{4}$ and others cited in 150*m*, are scarcely exact. Hence Merx, Sieg. prefer to point גַּם אַתְּ, connecting these words with the preceding: (*wilt*) *thou, too,* (*speak*). In this case, however, it becomes necessary either to read גם אַתְּ אֶת הטוב (Sieg., Du. Be$^{K}$), or to omit the את before הרע; the latter is preferable, *if* the words of Job form two distichs 3 : 2 (Du.).

נקבל] קבל for לקח is a remarkable Aramaism found elsewhere in OT. only in Ch. Ezr. Est. and Pr. $19^{20}$. The inf. in an entirely different sense occurs in P—Ex. $26^{5}$ $36^{12}$ †.

איוב] at this point 𝔖 repeats $1^{22b}$; the addition is also found after בשפתיו in 3 MSS of 𝔊 (H. and P.).

11. רעי איוב] 𝔊 *φίλοι αὐτοῦ* = רעיו.

הזאת] 𝔊𝔙 om.

הבאה] accented in MT on the penultimate, as if 3rd pers. pf. preceded by the art. used as a relative; but it is improbable that this represents the intention of the author (cf. G–K. 138*k*, and Dr.'s n. on 1 S. $9^{24}$): note 𝔊 *τὰ ἐπελθόντα.*

ובלדד] 𝔊 *Βαλδάδ*: the punctuation of 𝔊 may be more correct than MT: for 𝔊's omission of the ו, cf. $1^1$ n.

הנעמתי] *ὁ Μειναίων βασιλεύς*; for *βασιλεύς*, cf. *Ἐλειφὰζ ὁ Θαιμανῶν βασ.* and *Βαλδὰδ ὁ Σαυχαίων τύραννος*. In $11^1$ and throughout the book 𝔊 has for הנעמתי, *ὁ Μειναῖος*.

12. ויזרקו] זרק, usually of liquids, but also of cummin (Is. $28^{25}$), soot (Ex. $9^{8.\ 10}$), dust (implicitly; 2 Ch. $34^4$), coals (Ezk. $10^2$), means to throw or toss in quantities (see Dr.'s nn. on Ex. $29^{16}$, Am. $6^6$), such as fistfuls or handfuls.

על־ראשיהם השמימה] 𝔊 om., though *ἐπὶ τὰς κεφαλὰς* (*αὐτῶν*) is supplied in some MSS of 𝔊 (*e.g.* $^{A}$) from Theod. (see Syro-hex.); and from the same source *in cœlum* is also added in 𝔍. The original text of 𝔊 can scarcely represent the original text of 𝔙; on the other hand, 𝔙 is curious: it is commonly understood to mean: *they tossed dust towards heaven, i.e.*, in English idiom, *up into the air* (cf. Saʿad, فى الهواء), so that it might in descending fall *upon their heads*; but for this we should at least have expected the order of על־ראשיהם השמימה to have been reversed. The phrase זרק השמימה occurs again in Ex. $9^{8.\ 10}$ (P); on the other hand, the rite of putting dust on the head is nowhere else expressed by this vb.; the usual phrase is העלה . . . על ראש: see Jos. $7^6$, La. $2^{10}$, Ezk. $27^{30}$. It is difficult to account for השמימה as a gloss (so apparently Beer$^{K}$ with a?); on the other hand, the omission of על־ראשיהם, which might easily be attributed to a glossator, would leave a phrase of questionable pertinence here. On the whole, therefore, the least hazardous alternative is to retain the text of 𝔙.

13. לארץ] 𝔊, also 2 MSS $^{Ken.}$, om.

ושבעת לילות] not in the original text of 𝔊: see Beer.

## CHAPTER III.

2. [ויען איוב] 𝔊𝔘 om.; and 𝔓 may be due to assimilation to the corresponding introductory formulæ in cc. 4–26 (Be.); yet see exeg. n. *Καὶ ἀπεκρίθη Ἰὼβ* in $\mathfrak{G}^{A}$ is from Aq. Theod.]

וַיֹּאמַר (*miltēl*)]. The pausal form of וַיֹּאמֶר is usually וַיֹּאמַר ($1^{7.9}$ etc.); but at the beginning of the speeches in Job it is always וַיֹּאמַר ($4^{1}$ $6^{1}$ etc.); only in $32^{6}$ is it וַיֹּאמֶר: cf. G–K. 68*e*, and see H. F. B. Compston in *JThS* xiii. 426 f.

3. "In אבד[י], אֹולֶד, הרה the tone is thrown back to prevent the collision of two tone-syllables (G–K. 29*e*), and to produce a rhythmical accent, as happens very frequently, esp. before the last arsis: cf. vv.$^{5c.\ 8a.\ 14a.\ 16b.\ 17a.\ b.\ 20b.\ 25b.\ 26b}$ etc." (Bu.).

יום] without the art., the word (in *st. c.*) being defined by the foll. relative clause (G–K. 130*d*, esp. the second part; *Lex.* 400*a*, cases with יום and יְמֵי: *e.g.* Ps. $56^{4.10}$).

אֻוָּלַד בּוֹ] the impf., as often in poetry, depicting vividly a single past action (cf. v.$^{11a}$ $15^{7}$, Ex. $15^{5.6.7.15}$; Dr. 27*a*; G–K. 107*b*). The force of the tense must be *felt* by the Heb. student: idiom will not permit its reproduction in English. It really designates the action as *in progress* (though not so distinctly as the ptcp. does); but such renderings as *was being born*, or *was going to be born*, not only make too much of the tense, but lack altogether the delicacy and fineness of the Heb. idiom. Jer. ($20^{14}$) expresses the same thought in the language of prose: ארור היום אשר יֻלַּדְתִּי בו.

הלילה אמר] "the night (which) said": G–K. 155*f*, Kö. iii. 380*d*: cf. Ps. $34^{9}$ $52^{9}$ $118^{24}$, 2 S. $23^{1}$.

הָרָה] Pu. of הָרָה; only here. Prob. to be regarded as a passive of Ḳal (see G–K. 52*e*).

הרה גבר] So 𝔖𝔙𝔗; but 𝔊 *Ἰδοὺ ἄρσεν. Ἰδού* (unless

הרה was read as הֲרֵי, Mishnic for *behold*) will point to הִנֵּה for הרה; *ἄρσεν*, however, in spite of Jer. 20[15] (. . . לאמר יֻלַּד־לְךָ בֵּן זָכָר), is more probably a paraphrase of גבר than based upon a reading זכר. [Yet note that גבר is regularly rendered in Job by *ἀνήρ* (10 times), and once by *ἄνθρωπος*, never in Job or elsewhere by *ἄρσην*. The term זכר is prosaic; yet in a similar connection to the present does actually occur in poetry: see Is. 66[7].]

4. [היום] 𝔊 *ἡ νύξ*; Symm. Theod. 𝔊 ℵ^c. b AC al. *ἡ ἡμέρα*. See exeg. n. Bi. Be. om. all 4*a*.]

יְהִי חֹשֶׁךְ] cf. 5[1] 17[16] 24[24] 33[9], Ps. 1[3]. When a word has Ole-we-yored, Great Rebiaʿ, or Deḥi, without a preceding conj. accent, and begins with sh'wa, this sh'wa has a gaʿya, provided that between the sh'wa and the tone-syll. there is at least one vowel, and this has not already a sh'wa. See Baer in Merx, *Archiv*, i. 202 f.; more briefly G–K. 16*g*, *end*.

ידרשהו] דרש is to *seek after*, hence to *inquire after* (RVm.), then show solicitude for, *care for*; so Dt. 11[12] RV., Jer. 30[17] RVm., Is. 62[12] דרושה (EVV. *sought out*).

ממעל] either *from above*, 31[2] (‖ מִמְּרוֹמִים), or *above*, 31[28] (כי כחשתי לאל ממעל), and often in בשמים ממעל, Dt. 4[39] al.

נהרה †] cf. 𝔗 נְהוֹר, Syr. ܢܗܘܪܐ. The *fem.* form shows, however, that the word has become Hebraized. Elsewhere in Heb. the √ means to *shine* only in the vb., Is. 60[5], Ps. 34[6] †.

5. יגאלהו] גאל to *claim*, *redeem* (*v. supr.*): so 𝔊 *ἐκλάβοι*, Σ *ἀντιποιήσαιτο αὐτῆς*, Θ *ἀγχιστευσάτω αὐτῆς* (from the redeemer of a claim being commonly the nearest of kin); cf. AVm. *challenge it* (i.e. *claim it*; see Aldis Wright, *Bible Word-Book*, *s.v.*) 𝔗 יטננון יתיה, *'A μολύναι* (cf. 𝔖𝔙, paraphrasing, ܢܟܣܝܘܗܝ, obscurent) derive it from the late גאל, to *defile*, Is. 59[3] al.; so Rabb., AV. *stain it*. But the metaphor does not harmonize with the context.

תִּשְׁכָּן־עָלָיו] the "heavy Gaʿyā" is inserted (Baer, in Merx, *Archiv*, i., "*Die Metheg-Setzung*," p. 200) in the first syll. of the sg. impf. Qal of the regular verb, when it ends with *Qameẓ*, and is joined by *Maḳḳef* to the foll. word, to emphasize the syll. in which it stands, and to help to shorten the pronunc. of the

־: so $22^{2}$ $24^{14}$ $38^{19}$, Ps. $121^{8}$, Pr. $4^{4}$ (cf. G–K. 16*g*, *h*, though this particular instance is not mentioned).

עגנה †] the fem. is prob. collective (G–K. 122*s*).

צַלְמָוֶת] "shadow of death": so, as vocalized by 𝔊 (*σκιὰ θανάτου*), Vrss., the Massoretes, Ges. *Thes.*; but most modern scholars צַלְמוּת (from √ צָלַם* Eth. *ṣal'ma* (Di. *Lex.* 1258*f*), to *be dark*, Ar. ظَلَمَ, iv, to *be dark*; ظُلْمَةٌ, *darkness* (in Qor. often in the pl. *ẓulumāt*[un], $2^{16}$ $6^{1}$ etc.), Ass. *ṣalmu*, *black*)—a reading and etym. presupposed by RVm. *deep darkness*. If 𝔐 be right, the word will be one of the very few examples of a compound word in Heb. (G–K. 30*r*, 81*d* with n.). The traditional vocalization has been defended recently by no less an authority than Nöldeke (*ZAW*, 1897, p. 183 ff.). Nöld., in answer to the argument (Di. here) that shade is to Orientals a fig. of refreshment (Is. $16^{3}$ $25^{4}$ $32^{2}$), which does not suit death, observes that this depends on what object casts it, and the "shadow of death" would not be like the grateful shadow of a rock in the Oriental noon: he also points out that צלמות occurs in late Heb.—in Ps. $44^{20}$ even in the 2nd cent. B.C.—so that 𝔊 *σκιὰ θανάτου* is not likely to represent a false tradition; and, lastly, he remarks that a word ending in -וּת is not likely to have been formed from a √ not known to have been in use in Heb. or even in Aramaic. The argument drawn from 𝔊 is hardly cogent; else what is to be said of *εἰς τὸ τέλος* for לַמְנַצֵּחַ, *ἡ κλητὴ* for מִקְרָא (in the Pent.), and *ἡ σκηνὴ τοῦ μαρτυρίου* for אהל מועד? Nor does the last argument seem to be conclusive: there are many words in Heb. derived from roots found in Arabic, but not *known* to have been in use in the Hebrew spoken in OT. times, as איתן, דביר, מעון, מלאך, מעצד, מקלט, תלאובות. "Shadow of death" would have been more probable, had the expression itself been more obviously suggestive of Sheol, and had it not also been often used to denote darkness (*e.g.* that of night: c. $24^{17}$, Am. $5^{8}$; of a mine, $28^{3}$) of a kind to which no thought whatever of either death or Sheol could attach: "shadow of death," in the sense of the shadow cast by approaching death, which a modern reader might attach to it in (*e.g.*) Jb. $16^{16}$, is (as other passages show) not the

idea expressed by צלמות. The other occurrences of the word are $10^{21.\,22}$ $38^{17}$ (only in these passages of the darkness of Sheol) $12^{22}$ $16^{16}$ $24^{17}$ $28^{3}$ $34^{22}$, Is. $9^{1}$, Jer. $2^{6}$ $13^{16}$, Am. $5^{8}$, Ps. $23^{4}$ $44^{20}$ $107^{10.\,14}$ †: *v.* further *Lex. s.v.*

כְּמרירי] *the like of* (*Lex.* 453*a*) *the bitternesses of the day* (so 𝔗 Aq. Jer.; Mass.) yields no sense: read כַּמרירי, *the blacknesses of*, from the sense of כמר in Syr. (כמירא, *black*, of a cloud, the night, Sheol, etc.; PS. 1757; the form, as חכליל, סגריר, שפריר, G–K. 84*b*, No. 34).

6. יִ֫חַדְּ] from חָדָה (G–K. 75*r*), common in Aram., but otherwise in Heb. only Ex. $18^{9}$ וַיִּ֫חַדְּ (E), Ps. $21^{7}$ תְּחַדֵּהוּ; cf. the subst. חֶדְוָה, 1 Ch. $16^{27}$ (‖ Ps. $96^{6}$ תפארת), Neh. $8^{10}$, Ezr. $6^{16}$ †. 𝔊 εἴη (= יהי); 𝔗 יתיחד, Σ συναφθείη, Saad. ܢܓܬܡܥ, *i.e.* יֵחַד (from יָחַד: cf. תֵּחַד, sq. ב, as here, Gn. $49^{6}$), *be united, joined.*

8. עתיד] *prepared, ready*: cf. $15^{24}$ עָתִיד לַכִּידוֹר, Est. $3^{14}$ $8^{13}$ עתידים ליום הזה. The √ is rare, and mostly late, in OT. (Pr. $24^{27}$ וְעַתְּדָה; Jb. $15^{28}$ התעתדו לגלים), but common in Aram. and NH. (Dn. $3^{15}$; cf. on Dt. $32^{35}$): in Syr. 𝔗 עַתֵּד is to *prepare*, אתעתד, to *be prepared*; עָתִיד is *prepared, ready* (PS. 3008), in NH. esp. = μέλλων, as in הֶעָתִיד לָבוֹא = ὁ μέλλων [αἰών]. We should expect לעורר; but cf. the inf. without ל not only after הוסיף, $27^{1}$ al., הֵחֵל, Dt. $2^{25}$ al., יָכֹל, c. $4^{2}$ al., but also after נתן פ׳ (= *allow . . . to*: *Lex.* 679*a*), Nu. $20^{21}$ $21^{23}$; נִלְאָה, Is. $1^{14}$ al.; חדל, Is. $1^{16}$; אָבָה, Is. $28^{12}$ al.; האמין, c. $15^{22}$ (G–K. 114*m*; Kö. iii. 576).

9. וָאַיִן] idiomatic for ואיננו, esp. after such words as קִוָּה and בִּקֵּשׁ: 1 S. $9^{4}$, Is. $41^{17}$ $59^{11}$, Ezk. $7^{25}$, Ps. $69^{21}$.

10. ויסתר] the force of לא (in ᵃ) extending over both clauses, as [Ps. $44^{19}$]: cf. G–K. 152*z*.

11. למה לא] See G–K. 20*f*.

אמות] (why) *went I not on to die* from the womb? A good case of the incipient sense of the impf., noticed on v.³.

מרחם] מן temporal usually denotes *continuously after*, Ps. $22^{11}$ etc. (*Lex.* 581*a*, 4a); for מן = *immediately after*, cf. Hos. $6^{2}$ מִיֹּמַיִם, al. (*Lex.* 581*b*, 4b), Ps. $73^{20}$ כַּחֲלוֹם מֵהָקִץ (Bu.).

יצאתי] the force of למה לא extending over the second

clause, even without a connecting וְ: cf. after למה, עד מה, etc. Ps. $10^{1.13}$ $44^{25}$ $62^{4}$ $79^{5}$ etc., and on 1 S. $2^{3}$; and after לא, G–K. 152*z*.

וְאגוע] By all analogy we should expect וָאגנע; and, "though there seems no doubt that according to the Mass. tradition the strong *waw* received in some cases a lighter pronunciation" (Dav. § 51, R.[6] though he himself, § 45, R.[2], seems to explain the tense of וְאגוע by attraction to [a] אמות), this doubtless ought to be read. So Is. $43^{28}$ $48^{3}$ $51^{2}$ $57^{17}$ al.; cf. G–K. 107*b*, n. גוע, to *expire*,—only in poetry (8 times in Job; La. $1^{19}$, Zec. $13^{8}$, Ps. $88^{16}$ $104^{29}$ †), and the prose of P (12 times).

13. כי עתה] see Ex. $9^{15}$ (Dr. § 141; *Lex.* 774*b*, g).

ואשקוט] Read וָא׳: cf. v.[11] n.

אז ינוח] "then *were I* (now) *at rest.*" נוח impers. (Dav. § 109; G–K. 144*b*), as Is. $23^{12}$.

[14. חרבות למו] in addition to the suggestions considered in the exegetical n., note Che.'s emendation קברות עולם, *everlasting sepulchres* (*Exp.T.* x. 380); and Daiches' interpretation of ח׳ as *fortresses*, *cities*, on the ground that מחרב with that meaning occurs in the S. Arabian inscriptions (*JQR*, 1908, 607 ff.).]

16. לא אהיה] The impf., as v.[13] ינוח. Hi. Be.[T] לא היה (א in אהיה, dittographed), *which came not into being*; but the sentence then (Bu.) has no predicate. Wr. Bu. omit לא ("or I should be like," etc.), supposing it to have come in as a reminiscence of $10^{19}$; but there is no gain by the change. Reiske, Be., Du. may, however, be right in transposing [16] to follow [11] (under the government of למה, [11a]); the position suits; and שם, [17], is not then separated from [14. 15], to which it obviously refers.

17. רשעים] Be.[T] רֹעֲשִׁים, against which see Bu.

רֹגֶז] lit. (חדל being *intrans.*) "cease *with regard to* raging"; cf. חדלו הָרֵעַ, Is. $1^{16}$, and on v.[8] above. רְגֹז would be more regular, and prob. ought to be read; perhaps, however, the punct. רֹגֶז was determined by the rhythm.

18. יחד] Note that יחד and יחדו often stand emphatically at

the *beginning* of a clause: $16^{10}$ $19^{12}$ $21^{26}$ $24^{4}$, Ps. $41^{8}$ $98^{8}$ al., Is. $11^{7.\,14}$ $41^{1}$ al. (*Lex.* 403*a*, *b*).

**19.** שם הוא] The rend. "are there the same" [Bu., G–K. § 135*a*, note] is very doubtful. אני הוא means *I am He* (emph.), i.e. *He Who is*, which may be *paraphrased by* "I am the same" (*Lex.* 16*b*); but הוא nowhere in itself *means* "the same"; and that *two* persons should be identified by the use of הוא is most improbable. The pred. must be שם, not הוא, the sentence being exactly like חלום פרעה אחד הוא, etc. (Dr. § 198; *Lex.* 216*a*). For "are the same" we should expect כנגדל כקטן (or כן קטן) (*Lex.* 454, ג, 2).

מאדניו] For the pl. see G–K. 124*i*.

**20.** יתן] The subj. may be either הַנֹּתֵן (G–K. 144*e*; Dr. on 1 S. $16^{4}$) or "he," *i.e.* God: in either case God being equally the subject whom Job has in his mind. In the former case, the sense may in our idiom be expressed by ". . . *is given*" (so EVV; also GSTV); and Be. Du. would *read* יְתֵן; but the covert reference to God is better expressed by יִתֵּן.

**21.** ויחפרהו] the finite vb. carrying on המחכים; G–K. 116*x*.

ממטמנים] GSV כְּמוֹ; so Be. Du.; but this is necessary only if חפר be taken to mean "dig" (GV Be. Du.).

**22.** אֵלֵי גיל] cf. Hos. $9^{1}$ [G [אל חגל] אל תשמח ישראל אל גיל: אֵלֵי poet. for אל, as $5^{26}$ $15^{22}$ $29^{19}$ † (cf. עֵדֵי, עָלֵי). Grä. Be. Du., partly for the sake of the parallelism, partly on the ground that ישישו is a bathos (?) after השמחים אלי גיל, would read [with one MS Ken. and S*vid.*] גַּל, "who rejoice over the *grave-heap*"; but there is no evidence that גל alone would have this meaning; we have only גל אבנים, a "heap *of stones*," so used (Jos. $7^{26}$ $8^{29}$, 2 S. $18^{17}$), and that not of an ordinary grave.

**23.** ויסך] Hif. from סוּךְ, as $38^{8}$ † (where, however, read וּמִי סָךְ); $1^{10}$ שַׂכְתָּ from שׂוּךְ [see n. on $1^{10}$].

**24.** לפני naturally means *before*: but *before my bread, i.e.* before every meal, yields a poor sense. Ew. Hi. Di. De. suppose that לפני acquired the sense of *pro*, i.e. *for*, or *instead of*: cf. $4^{19}$, 1 S. $1^{16}$ (if the text here is correct). Bu. suggests tentatively כְּפִי, Be. לְפִי, *in proportion to* (*Lex.* 805*b*); but this

is prosaic and almost too precise to be probable here. Bi.[2] בְּלַחְמִי (for כי לי).

ויתכו] masc. before the fem. שאנתי: G–K. 145*p*. Bu. for וַיִּתְּכוּ would read וְיִתְּכוּ (as in many parallel cases in Job); but there are numerous instances of the impf., with a freq. force, being followed by וְ (Dr. 80; G–K. 111*t*).

**25a.** The sentence is *virtually* hypothetical, though no hypoth. particle is used: cf. Pr. 11[2] בא זדון ויבא קלן, "pride *has come, and* shame *goes* on to come," *i.e.* when one comes the other comes (Dr. 153; G–K. 159*h*): so c. 9[20b] 23[13] 29[11], cf. 7[8b] 27[19b]. 𝔊𝔖𝔗𝔙 Bi. Be. om. וְ (the fear that I fear cometh upon me); [so Σ, but not Ἀ Θ (see Field, *Hex. ad loc.*)].

ויאתיני] The original ל״י being retained (G–K. 75*u*). The accus. -ני, as with בוא, 15[21] 20[22] al. (G–K. 118*t*).

**26.** שָׁלַוְתִּי] The one ל״ו vb. in Heb. with the ו preserved in Qal; G–K. 75*b* (cf. *kk*).

## CHAPTER IV.

**2.** נְסָה] has been taken (*a*) as the 1 pl. impf. Ḳal from נָשָׂא (cf. נְסָה for נְשָׂא, Ps. 4[7]); so **'ΑΣΘ** Ⅎ [ⲁϥⲥⲟⲩ] Du.; (*b*) as pf. Pi. of נָסָה (Ew. Di. De. and most). נשא דבר does not occur elsewhere; but it might be defended by נשא, sq. שֶׁמַע, Ex. 23[1]; מָשָׁל, c. 27[1] al.; חֵרְפָּה, Ps. 15[3]; תְּפִלָּה, 2 K. 19[4]; but the two impff. in a hypoth. sentence are against analogy; and even though we render (Du.), "Shall we take up the word to thee (address thee), thou who art disheartened?" (תלאה, a rel. cl., with אשר omitted), the constr. is forced; and נְסָה from נָסָה yields a much better sense. The constr. will then be that of 7[20] חטאתי מה אפעל לך, 19[4] 21[31b] 23[10] בחנני כזהב אצא, in which a hyp. is expressed by a pf. followed by an impf. *ἀσυνδέτως* (Dr. 154; G–K. 159*h*), the ה marking it here as an interrogative. נְסָה sq. acc. recurs in the same sense, only Ḳoh. 7[23]; but (Di.) Dt. 28[56] (הַצֵּג) is similar, and it would be easy to vocalize נַבֵּר (so **'ΑΘ** Ⅎ).

תלאה] לאה is to *be wearied*, hence to *be unable to bear it.*

וַעְצֹר] G–K. 28*b*.

עצר בְּ] "withhold *with*," as 12[15] 29[9]; G–K. 119*q*.

מלין] from the poet. מִלָּה (Aram. Dn. 2[5] and often): 2 S. 23[2], Ps. 19[5] 139[4], Pr. 23[9]; otherwise only in Job (34 times); the Aram. pl. מלין (G–K. 87*e*) 13 times; מלים 10 times. For the *position* of מי יוכל, cf. 26[14] 38[37] 39[5] 41[5. 6], Pr. 20[6] 24[22] 31[10] al. (*Lex.* 567*a*).

**3.** יסרת] instructed *morally*, gave moral teaching and advice to: v. supr. one of the passages in which the idea of *discipline*, properly belonging to יסר, is least prominent (cf. Ps. 16[7], Pr. 31[1]). Or should עָזַרְתָּ be read? [Perl. suggests יסדת, "strengthen, confirm"; but יסד never has this meaning.]

**5.** תגע עד] cf. Mic. 1[9], Jer. 4[10]. The fem. (= our

"it"), of a subject not named, but before the mind of the speaker; G–K. 144*b* (cf. 122*q*, *end*).

ותבהל] נבהל is a strong word, *be dismayed*, *thrown into alarm* ($21^6$ $23^{15}$, Ps. $48^6$, Is. $21^3$ al.), much more than *troubled* (EVV).

**6b.** The introd. of the subj. by the ו of the pred. or apod. is very forced: rd. (Di. al.) ותקותך תם ד׳.

**7.** מי הוא נקי אבד] מי הוא, as $13^{19}$ $17^3$, Ps. $24^{10}$ (Dr. 201. 2; G–K. 136*c*): נקי *being* innocent, or *as* an innocent one, a (virtual) accus. of state, Dr. 161. 3; G–K. 118*n*.

**10–11.** Notice the five synonyms for "lion."

**10.** שחל] $10^{16}$ $28^8$, Ps. $91^{13}$, Pr. $26^{13}$, Hos. $5^{14}$ $13^7$ †. Arab. *saḥala* (among other meanings) signifies to *bray* (of an ass), so שחל may denote etymologically the *roarer*; though, as the vb. does not occur in Heb., we do not know whether the Hebrews were conscious of this meaning.

נתעו] a clerical error for נתצו (Ps. $58^7$): so Gr. *Not* an Aramaism (Di., Du.) for נתצו; for (1) נתע is not known in this sense in Aram., and (2) an Aram. ע corresponds to a Heb. צ only when the corresponding Arab. has ض (Dr. § 178; Wright, *Compar. Gr.*, p. 61); and no Arab. نتض is known.

**11.** ליש] Is. $30^6$, Pr. $30^{30}$ †. Aram. לֵיתָא [in $28^8$ 𝔗 = שחל]; Arab. *laith* (perhaps meaning *the strong one*; see Lane, 2684: cf. *lauth*, *strength*, 2678*b*).

[יתפרדו] parallel to אבר, as in Ps. $92^{10}$.]

**12.** יגנב] For the fig. sense, cf. (לבוא) התנגב, 2 S. $19^4$.

שמץ] $26^{14}$ †; שְׁמֻצָה, Ex. $32^{25}$ †; 𝔖 rightly ψιθυρισμόν. In later Heb. שמץ, "whisper," acquired the sense of *a little* (cf. Sir. $10^{10}$ $18^{32}$); and this no doubt underlies the (first) rend. of 𝔊 οὐθὲν ἄν σοι τούτων κακὸν ἀπήντησεν: cf. 𝔗 קצת, *some*; 𝔖 ܡܫܘ ܘܟܡ; it is also the sense adopted by the mediæval Jews (Qi. קְצָת דבר ממנו); hence AV. *a little*.

מֶנָּהוּ †] if correct, the more primitive form of מִמֶּנּוּ. Cf. מִנֶּהֶם, $11^{20}$ †, and G–K. 103*i*, *m*.

**13.** שׂעפים] Prob. also (cf. *supr.*) connected with סְעִפִּים, *branches*; cf. סֵעֲפִים (from סֵעֵף), Ps. $119^{113}$ *divided*, *half-hearted*.

[14. קראני] for קָרַנִי; G–K. 75*rr*].

[15. רוח] masc. as in $8^2$; and, if the text may be trusted, in Jer. $4^{11f.}$: see Kön. iii. 248*i*].

תסמר] If 𝔐 is correct, the Pi. will be, not transitive, but *intensive* (Ew. § 120*d*, *horrescit*; G–K. 52*f*); but perhaps תְּסֻמַּר should be read (Ps. $119^{120}$).

[שַׂעֲרַת] The *nomen unitatis* is impossible here, since more than a single hair must be meant; and that שערת is used exceptionally with the collective force of שְׂעָר is improbable. 𝔐 is due to the influence of the sing. vb.; point שְׂעָרַת (Ps. $40^{13}$ $69^5$), the vb. being sing. fem. according to G–K. 145*k*. Be.$^T$ proposes שְׂעָרָה, not, however, as Merx earlier, in the sense of *a whirlwind* (ct. v.$^{16a}$), but as a fem. with the same sense as שער in $18^{20}$: he renders the whole line, *a horror caused my flesh to creep* (cf. 𝔗); but the emendation is unnecessary.]

[16. יעמד] 𝔊𝔖 Aq. render by the first person, as though it were אעמד; but there is no evidence that עמד was = קום (cf. $7^4$) in the sense which would be required here, if the first person were correct. The words מראהו תמונה לנגד were read by 𝔊 as if נגד [א]ראה ותמונה ל; 𝔖 does not render מראהו, and treats לנגד like 𝔊. The Versions do not point to a more satisfactory text; nor is the fact that v.$^{16}$ is at present a tristich sufficient proof that words have dropped out. Du., whose theory demands a tetrastich, suggests that the first stichos may have been intentionally abbreviated to the single word יעמד, *It stood* . . ., in order to heighten the uncanny effect; and this, perhaps, is not impossible.]

17. מן] *from = on the part of*, according to the judgment proceeding from (cf. מֵעִם, $34^{33}$): so Nu. $32^{22}$ והייתם נְקִיִּם מיהוה ומישראל, Jer. $51^{5b}$.

18. תהלה] If this is right, it can mean only *error* (Di.), from the Eth. *tahala*, a by-form of *taḥala*, to *wander* (Di. *Lex.* 552 f.). But a *ἅπ. λεγ.*, explicable only from the Eth., is not very probable; and it is very likely that תהלה is miswritten for תִּפְלָה *folly* ($1^{22}$ $24^{12}$); so Hupf. Me. Sgf. Gr. EVV. *folly* is based on the Jewish deriv. from הלל (as in הַלְלִים, Ps. $5^6$; יְהוֹלֵל, c. $12^{17}$): but the form תְּהֵלָה from הָלַל is impossible. De. הַתְהָלָה,

*deception*, from הֵתֵל ($13^9$ $17^2$), which would be a legitimate, though rare, Aramaizing form of the Hif. inf. (G–K. 72*z*, 85*c*); but such a special sense as "deception" is not here probable. For שׂם ב׳, *to lay in* (= *attribute to*), cf. 1 S. $22^{15}$ אל־ישם המלך בעבדו דבר.

**19.** ידכאום] The implicit subj. is המדכאים ($6^2$ $7^3$ [see n.] $18^{18}$ $19^{26}$ etc.; G–K. 144*e*, *g*): in Engl. *they* (indef.) *crush them* = they are crushed. 𝔊𝔗 יְדַכְּאֵם; but there is no occasion to make God the subject. A passive form, such as יֻדְכְּאוּ, or (cf. $5^4$) יֻדַּכְּאוּ, or ידכאון, would agree better with יֻכַּתּוֹ v.$^{20a}$. Bi.$^1$ restores, "cleverly but arbitrarily" (Bu.), יְדַכְּאֵם לפני [עֵת יְבַלֶּה כבודם כמו] עֹשׁ.

לפני עש] *Before the moth*, *i.e.* more quickly than a moth: they have but an ephemeral existence. Others take לפני as = *in the manner of*, *like* (see on $3^{24}$); so already 𝔊 σητὸς τρόπον. N. Herz (*ZAW*, 1900, 160), cleverly, יֻדְכְּאוּ מִלִּפְנֵי עֹשָׂם (from before their Maker).

**20.** יֻכַּתּוּ] See G–K. 67*y*, on the כּ. כתת is to *beat to pieces*, *beat small*, as Dt. $9^{21}$ (of the golden calf); fig. *beat down*, *break up*, of a defeated army, as Dt. $1^{44}$, Jer. $46^5$ (גבוריהם יֻכַּתּוּ), Ps. $89^{24}$ (וְכַתּוֹתִי מפניו צריו).

מבלי] *without* (*Lex.* 115*b*, *bottom*).

מֵשִׂים] *sc.* לב ($1^8$, Ex. $7^{23}$ and often): the ellipse as $23^6$ יָשִׂם בי ($24^{12}$ and $34^{23}$ are dub.), Is. $41^{20}$ למען . . . וישימו. A Hif. השׂים is, however, very dub. (Nöld. *Beiträge*, i. 37): Me. Gr. מוֹשִׁיעַ; Herz (*l.c.*), מבלי שֵׂם ("sehr beachtenswert," Nö. *l.c.*).

**21.** הלא נסע . . . ימותו] The constr. as v.$^2$, the hypoth. sentence (נסע . . . ימותו) being made interrogative by הלא here, as it is by הֲ there.

יתר] a *cord* ($30^{11}$), of a bow (Ps. $11^2$); here a *tent-cord* (elsewhere מֵיתָר). Ols. Hi. Sgf. יְתֵדָם, *their* tent-*peg* (Hi. their *loom-peg*,—but this is more than doubtful; see Moore on Jg. $16^{13.\ 14}$): this would suit נסע (Is. $33^{20}$), but not בם [a dittograph of (יֹת)רם?—McN.], besides being a less significant figure. AV., following 𝔗𝔖 (one rend.), and Rabb., take יתר in the sense of *excellency* (i.e. *pre-eminence*), as Gn. $49^3$ al.; but this does not suit either נסע, or בם, or the figure.

## CHAPTER V.

**2.** The order (Dr. 208. 1; G–K. 142 f., *a*) shows that אויל and פתה are the emphatic words in the v.

לאויל] The ל is the *nota accus.*, common in Aram., and increasingly frequent in the later Heb.: cf. $21^{22}$, Jer. $40^{2}$; and see G–K. 117*n.*; *Lex.* לְ 3.

כעש] always in Job ($6^{2}$ $10^{17}$ $17^{7}$ †) for כעס. כעס has always the meaning given above; and הכעיס always means similarly to *vex*, with Yahweh as object (as frequently in Deut. writers). For instance, it means to *vex* Him by deserting Him for other gods: see on Dt. $4^{25}$ $32^{16.\ 19.\ 27}$; and Hupf. on Ps. $6^{8}$. It is much to be regretted that in EVV. it is always misrendered "provoke to *anger*."

**3.** אֲנִי רָאִיתִי] when אֲנִי has *Munaḥ* followed by *Deḥi*, it has *Ga'ja* (G–K. 16*c*) with the *sh'wa* (cf. on $3^{4}$): cf. Ps. $17^{6}$ $116^{16}$; and see Baer in Merx' *Archiv*, i. 203.

מישרש] *making* (putting forth) *roots*: G–K. 53*g* [מְשָׁרֵשׁ (Be.) is unnecessary].

ואקוב] 𝔊 ἐβρώθη αὐτῶν ἡ δίαιτα (δ. for נָוֶה, $8^{6}$, and often for אהל in Job, *e.g.* $8^{22}$), 𝔖 ܐܬܒܠܥ, *and perished*: 𝔄 (κατηρασάμην) 𝔗 express 𝔐. 𝔊 *was eaten up*, suggested to Me. Bi.[1] Sgf., Be. וְרָקַב (rather, as Du. Ehrl. וַיִּרְקַב), *became rotten* (worm-eaten; cf. *NHWB* and *ChWB*, *s.v.*: Is. $40^{20}$ of wood; cf. Jb. $41^{19}$ עֵץ רָקָבוֹן; and רָקָב, Pr. $12^{4}$ 𝔊 ὥσπερ ἐν ξύλῳ σκώληξ, $14^{30}$ σὴς δὲ ὀστέων); but the idea does not seem very probable with נָוֶה. Bu. וַיִּפָּקֵד, *was missed* (cf. [24]) = *was empty* (cf. 1 S. $20^{18.\ 25}$ ויפקד מקום דוד, [27]), rather weak; or וְרֵקָם, though admitting that the adv. is harsh. Che. (*JQR* ix. 575), with the least change from 𝔐, וַיּוּקַב, *and was cursed* (*sc.* by God); Bevan (*JPh*, 1899, p. 303) וַיִּבַּק (Is. $24^{1.\ 3}$, Jer. $51^{2}$, of a land) *and was emptied out*; Che. (*ET* x. 381) וַיִּרְקַב עֲנָפוֹ פתאם, carry-

ing on the fig. of [a] (cf. Mal. $3^{19}$ שרש וענף). The simple וַיִּשַּׁם (Ezk. $12^{19}$ $19^{7}$) would perhaps be the most natural idea to expect. [McN. suggests נִיבוֹ וַיִּרְקַב.]

4. ידכאו] for יחדכאו (G-K. 54*c*); so $34^{25}$.

5. אשר קצירו] 𝔊𝔖 אֲשֶׁר קָצְרוּ; so Me. Bi. Be. Bu. Du. Ehrl.

ואל מצנים] conventionally rendered, "and *even* out of thorns": but this sense of the prep. אל is unheard of and incredible ($3^{22}$ is no parallel). צִנִּים recurs Pr. $22^{5}$ † (si vera l.) צִנִּים פַּחִים בדרך עִקֵּשׁ; cf. צִנּוֹת, fishing *hooks*, Am. $4^{2}$ †; and צִנִּינִים, *thorns* (fig.), Jos. $23^{13}$, Nu. $33^{55}$. *Out of thorns* is commonly explained as meaning "from the enclosed field, protected by the thorn-hedge"; but this is very forced. Thomson (*L. and B.*, p. 348) more plausibly supposes that the reference is to the custom of farmers to lay aside the grain after threshing somewhere near the floor, "and cover it up with thorn-bushes to keep it from being carried away or eaten by animals." Robbers who found and seized this would literally "take it from among thorns." But a reference to such a special arrangement as this is not very probable. שאף—properly to *gasp* (Is. $42^{14}$) or *pant* (sq. acc., for air; Jer. $14^{6}$), fig. *be eager for* (Jb. $7^{2}$ כעבד ישאף צל), in a hostile sense (EVV. *would swallow up*), Ps. $56^{2.\ 3}$ $57^{4}$, Am. $8^{4}$—is followed rightly by an accus.; and צַמִּים (sing.) recurs $18^{9}$ † יחזק עליו צמים; but it is a strange parallel to רָעֵב, and it agrees badly with שאף. There is clearly some corruption in each line, though no convincing emendation has hitherto been proposed. In [b] Bu. suggests with a (?), וְאֶלְמָתָם עני יִקָּחֶהָ, "and their sheaf, the poor taketh it"; Bevan (*JPh*, 1899, p. 305), וְאוֹנָם צִנִּים יִקָּחֻהוּ, "and their strength (*i.e. their wealth*: $20^{10}$, Hos. $12^{9}$), the barbs take it" (both retaining [c] as it stands). Du. cuts the knot by rejecting [b] as "ein Fremder Zusatz oder eine unglückliche Variante," but without explaining what it means, or how it arose. In v.[c] *'A* (διψῶντες) Σ 𝔖𝔙 express צְמֵאִים (= צָמְאִים) [or צמא], *the thirsty*: this forms a good ‖ to רָעֵב, and is adopted by Ew. Hirz, Me. Del.[2] al. The sg. שאף is quite defensible (G-K. 145*o*); but חילם, "their *substance*," is an unsuitable object, when the "thirsty" are the

subject; some beverage is desiderated which satisfies the thirsty as the harvest satisfies the hungry. Hence Hfm. חֲלָבָם, "their *milk*" ($21^{24}$), for חילם; Be.—who regards [b] and [c] as doublets (?)—(for both) וְשָׁתוּ צְמֵיִם חֲלָבָם, "and the thirsty drink their milk" (Ezk. $25^{4}$), Ch. וְשָׁתָה צָמֵא חַמְרָם, and Du. וְשָׁאַב צָמֵא מִגַּלָּם, "and the thirsty draweth (cf. 𝔊 ἐκσιφωνισθείη, 𝔍 *exauriatur*, Gr. ושאבו צמאים) from their well" (Ca. $4^{12}$ † text dub.: cf. on $8^{17}$),—which is no longer covered in and protected, but is open to all. The case is one of those in which 𝔐 is clearly more or less corrupt; but it is impossible to be sure what the original reading was.

7. יוּלַּד] pf. pu. in pause, with וּ for *ŭ* (G–K. 9*o*). But (Di. al.) יִוָּלֵד is better, as a freq. sense is desiderated. Bö. Gr. Be. Bu. Du. vocalize יוֹלִד, *begetteth trouble* (ל the *nota accus.*, as v.[2]); but the change is unnecessary.

ו] The *waw adæquationis*, as frequently in proverbs in which a comparison is expressed. Usually in such cases [b] is compared to [a] (as Pr. $25^{25}$ מים קרים על נפש עֲיֵפָה ושמועה טובה מארץ מרחק); but occasionally, as here, [a] is compared to [b] (so c. $12^{11}$ $21^{33}$). See *Lex.* 253*a*.

בני רשף] רשף is a poet. word for *flame*, esp. a *pointed*, *darting flame*, Dt. $32^{24}$ (see note), Ps. $76^{4}$ (רשפי קשת, fig. for *arrows*), $78^{48}$, Ca. $8^{6}$ (רשפיה רשפי אש שלהבתיה) †; and בני רשף is poet. for *sparks*; cf. בן קשת, Job $41^{20}$; בני אשפתו, La. $3^{13}$, fig. for *arrows* (*Lex.* 121, 6, 8). An ancient interpretation—perh. on account of עוּף—took רשף to mean *birds*: so 𝔊 νεοσσοὶ δὲ γυπός, 'Α καὶ υἱοὶ πτηνοῦ, Σ τὰ τέκνα τῶν πετεινῶν, 𝔖 ܒܢܝ̈ ܥܘܦܐ, 𝔙 avis; 𝔊'Α𝔖𝔗𝔙 in Dt. $32^{24}$; Σ in Ps. $76^{4}$ (Jer. volatilia arcus); 'ΑΣ Jer. (volucribus) in Ps. $78^{48}$.

יגביהו עוף] lit. "make flying high": so Pr. $15^{21}$ יְיַשֶּׁר לֶכֶת, $30^{29}$ מֵטִבֵי לֶכֶת; G–K. 114*m*, *n*.

8. דברתי] דִּבְרָה elsewhere only = *manner*, Ps. $110^{4}$, and in עַל דִּבְרַת, *on account of* . . . Qoh. $3^{18}$ $8^{2}$, על דברת ש׳ $7^{14}$; (Aram.) על דברת די, Dn. $2^{30}$ $4^{14}$ †.

9. ואין חקר] a circumst. clause; cf. ואין מספר, Ps. $104^{25}$ $105^{34}$, Jl. $1^{6}$. 𝔊 ἀνεξιχνίαστα, as $9^{10}$ $34^{24}$ †; cf. Ro. $11^{33}$.

עד אין מ׳] as $9^{10}$, Ps. $40^{13}$.

10. חוצות] חוץ is usually what is *outside* houses, *i.e.* a *street*; but sometimes it is what is *outside* a town or village, *i.e.* an *open field*: cf. $18^{17}$ ולא שם לו על פני חוץ, Ps. $144^{13}$, Pr. $8^{26}$.

11. לשום וג׳] to "make the lowly exalted" cannot possibly be a consequence of giving *rain* (v.$^{10}$); nor is it easy to regard $^{11}$ as the consequence of $^{9}$, and $^{10}$ as parenthetical. Read הַשָּׂם with 𝔊 *τὸν ποιοῦντα*, 𝔙 qui ponit.

שגבו ישע] שגב is to *be exalted*, with the collat. idea of *being inaccessible*: in Qal only here and Dt. $2^{36}$ לא היתה קריה אשר שגבה ממנו; שְׂגֵב, to *set on high*, often in Psalms. Cf. משגב, *a high* inaccessible *retreat*. ישע = *in* safety (G–K. 117*z*).

12. תֻּשִׁיָּה] *sound counsel*. תּוּשִׁיָּה (or תֻּשִׁיָּה) is a technical term, belonging almost exclusively, and, as it seems primarily, to the "Wisdom literature." Its etymology and *exact* meaning are both uncertain. In form it is of the *tuḳtilat* type (Kö. ii. 193*b*), combining at the same time the peculiarities of תּוּגָה and תַּאֲנִיָּה. The following are its occurrences, with the renderings of the chief ancient Versions:

Jb. $5^{12}$ וידיהם לא תעשינה ת, 𝔊 *ἀληθές*, 𝔖 חכמא, 𝔗 מלכת חכמתהון (the counsel of their wisdom), 𝔙 quod coeperant (paraphr.).

$6^{13}$ הנה* אין עזרתי בי ות׳ נדחה ממני*: 𝔊 *βοήθεια*, 𝔖 פורקנא (*salvation*, *deliverance*), 𝔗 חוכמתא, 𝔙 necessarii mei (paraphr.).

$11^{6}$ לת׳ [rd. פְּלָאִים] וְיַגֶּד תעלמות חכמה כי כִפְלַיִם: 𝔊 *ὅτι διπλοῦς ἔσται τῶν κατὰ σέ*, 𝔖 לחכמתא, 𝔗 לחוכמתא, 𝔙 lex eius.

$12^{16}$ עמו עז ות׳ לו שוגג ומשגה: 𝔊 *ἰσχύς*, Θ *σωτηρία*, 𝔖 חכמתא, 𝔗 חוכמתא, 𝔙 sapientia.

$26^{3}$ מה־יעצת ללא חכמה ות׳ לָרֹב הודעת: 𝔊 *τίνι ἐπακολουθήσεις*, 𝔖 יולפנא (*teaching*), 𝔗 חוכמתא, 𝔙 prudentiam tuam.

$30^{22}$ (Qrê תְּשִׁיָּה) ותמוגנני תשוה (Kt. תישוה, corrupt; rd. תְּשֻׁאָה): Θ *καὶ ἀπέρριψάς με ἀπὸ σωτηρίας*. 𝔊𝔖𝔗𝔙 do not recognize תשיה here at all; see note *ad loc.*

Pr. $2^{7}$ כי יהוה יתן חכמה מפיו דעת ותבונה: יצפן לישרים ת׳ מגן להֹלכי תם: 𝔊 *σωτηρίαν*, 𝔖 סברא (*hope*), 𝔗 בהיי (*βοήθεια*: Levy, *ChWB* 83*b*), 𝔙 salutem.

$3^{21}$ נְצֹר ת' ומזמה: 𝔊 *βουλήν*, 𝔖 יולפנא, 𝔗 מרעא (*knowledge*), 𝔙 legem.

$8^{14}$ לי עצה ות' אני בינה לי גבורה: 𝔊 *ἀσφάλεια*, *'A εὐνομία*, 𝔖 יולפנא, 𝔗 מילכנא (*counsel*), 𝔙 æquitas.

$18^{1}$ בכל ת' יתגלע: 𝔊 *ἐν πάντι δὲ καιρῷ*, 𝔖 ביולפנא טבא, 𝔗 מילכנא (*counsel*), 𝔙 omni tempore.

Is. $28^{29}$ הִפְלִא עצה הגדיל ת': 𝔊 *ὑψώσατε ματαίαν παράκλησιν* (seemingly connected with שָׁוְא), *'A εὐνομίαν*, *Σ σωτηρίαν*, *Θ ἰσχύν*, 𝔖 תרביתא (*increase* of disciples: PS. 3793), 𝔗 who made great the works of creation by the greatness of his *wisdom* (חכמתיה), 𝔙 iustitiam.

Mic. $6^{9}$ ות' יִרְאֶה שמך: 𝔊 *καὶ σώσει φοβουμένους* (יִרְאֵי) *τὸ ὄνομα αὐτοῦ*, 𝔖 יולפנא לדחלי שמה, 𝔗 Hark! Yahweh's prophets cry out to the city, *and teach* (ומלפיא) them that fear thy name, 𝔙 et *salus* erit timentibus nomen tuum.

תושיה is thus most frequently associated, or parallel, with wisdom, or ($26^{3}$, Pr. $8^{14}$, Is. $28^{29}$) counsel, sometimes also with help ($6^{13}$) or strength ($12^{16}$, cf. Pr. $8^{14}$); but it also suggests the practical *effects* of wisdom or counsel (hence the renderings *βοήθεια*, *σωτηρία*, which need not presuppose תְּשׁוּעָה for תּוּשִׁיָּה, פורקנא). The etym. is uncertain.

K. J. Grimm (*Journ. Am. Or. Soc.*, 1901, i. 35 ff.), following Haupt (*ib.* p. 36), derives תושיה from the √ of Ass. *issu*, *usâtu*, *prop*, *support*; *asitu*, *pillar* (= Talm. Mand. אשיתא; cf. אָשִׁיּוֹתֶיהָ, Jer. $50^{15}$ Qrê, and *Lex.* 1121*a*), *âsû*, *physician* (prop. *helper*; hence Aram. אָסָא, אסי, to *heal*; and supposes that its original meaning was *prop*, *support*, which he thinks is still retained in Jb. $30^{22}$ (reading with *Θ* Du. מחשיה, *without support*: see *ad loc.*), and that it afterwards acquired the senses of *help* ($12^{16}$, Is. $28^{29}$), *success* ($5^{12}$), *power* (Pr. $8^{14}$ $18^{1}$), *reliability* ($11^{6}$ $26^{3}$, Pr. $3^{21}$): in Mic. $6^{9}$ he reads with 𝔊 יוֹשִׁיעַ יִרְאֵי שמך. But such a variety of meanings, many within the limits of a single book, is not probable. A survey of its occurrences suggests the conclusion that תושיה, while a synonym of *wisdom* and *counsel*, suggests something more than either of these words; and that the nearest English equivalent for it would be *effective counsel* or *effective wisdom*. If the

√ idea is really *support*, we must suppose that it was applied specially to a *supporting* or *helping* quality of mind.

14. כלילה] = "as *in* the night," a prep. being used after כ only in certain very exceptional cases: see G–K. 118*s*, *u*.

ימששו] without dag. G–K. 20*m*.

15. The two clauses are so unevenly balanced that there must be an error somewhere. Ew. מָחֳרָב, *him that has been desolated*; but this verb is used only of places and cities, never of a person. The least change would be to read, with some 20 MSS, 𝔖𝔗𝔙, פיהם for מפיהם, *from the sword of their mouth* (fig. for slander, false accusation, etc.; cf. Ps. $57^5$ ולשונם חרב חדה, $59^8$ חרבות בשפתותיהם, $64^4$): but to produce a balanced parallelism a syn. of אביון is required. The best suggestion is Bu.'s מֵחַרְבָּם יָתֹם (for the יָתֹם see $24^9$ $29^{12}$), or (which he himself prefers) מפיהם יָתֹם (the three letters יתם having dropped out of the group מפיהמיתמומיד, and then מחרב supplied for the missing word in the wrong place). Ehrl. מחרב פִּיפִיּוֹת (Ps. $149^6$).

16. עֹלְתָה (*mil'el*)] The old accus., found (in the *fem.*) about 14 times in Heb., as a poet. form (without any consciousness of its orig. grammatical force): G–K. 90*g* [עוֹלתה is for עַוְלתה: cf. Ps. $92^{16}$ Kt., and the plu. עוֹלות, Ps. $58^3$ $64^7$].

18. . . . כי הוא] The pron. emphatic in the causal clause: $11^{11}$ $28^{24}$, Gn. $3^{20}$ al. (1 S. $14^{18}$; *Lex.* 215*a*).

יכאיב] For כְּאַב, of the pain, or soreness, from a wound, cf. Gn. $34^{25}$.

יֶחְבָּשׁ] in pause from יַחֲבֹשׁ (G–K. 63*d*).

תרפינה] from רפא=רפה: G–K. 75*qq*.

19. בשש] 𝔊 ἑξάκις ἐξ ἀναγκῶν, "*from* six . . ." This *may* point to a reading מִשֵּׁשׁ (Be. Du.); but the change is not necessary: ב' followed by ב' in $^b$ is an effective repetition; and 𝔊 may have merely rendered freely.

20. פדך] The pf. of certitude (Dr. 14*γ*; G–K. 106*m*).

21. בשוט] 1 MS 𝔊𝔖𝔙, מִשּׁוֹט, "*From* the scourge," etc. A necessary correction. Confusion of ב and מ is common: 𝔊 often expresses one (not always rightly) where MT. has the other. There was a stage in the history of the Heb. script in

which the two letters closely resembled each other (*Notes on Samuel*[2], p. lxvii). To explain בְּשׁוֹט as = בִּהְיוֹת שׁוֹט is forced.

22. כפן] 30[3] †. Aram. for Heb. רעב (*e.g.* Gn. 12[10] 𝔗).

23. השדה] האדמה (Du.) [or הארץ with 2 MSS [Ken.]] would be more elegant before השדה in [b] [cf. 8[3] n.].

השלמה †] pass. of השלים, *make peaceful*, Pr. 16[7]. Gr. שָׁלְמָה (22[21]).

24. שלום *is peace*: a subst., where we should use an adj.; so Gn. 43[27] הֲשׁלוֹם אביך, c. 21[9] בתיהם שלום מפחד, and frequently; also with other words. See Dr. 186–9, esp. 189. 2; G–K. 141*c*.

ולא תחטא] חטא has here its primary physical meaning of *miss*, which it has also in Jg. 20[16] כל זה קֹלֵעַ אל השׂערה ולא יחטיא, "and would not *cause* it *to miss*"; Pr. 8[36] חֹטְאִי חֹמֵס נפשו, "he that *misseth* me injureth his own soul"; 19[2] אץ ברגלים חוטא, 20[2] (חוטא נפשו = *forfeits* his own soul (life): so Hab. 2[10]). The √ has the same meaning in Arabic (conj. ii. and iv.); in Eth. it means to *fail to find* or *to have*, to *be without* (as Ja. 1[4. 5]). חטא, to *sin* (like ἁμαρτάνειν) is thus properly to *miss* the right mark.

25. צאצאיך] 21[8] 27[14] 31[8], Is. 22[24] 44[3] 48[19] 61[9] 65[23]; of the product of the earth, Is. 34[1] 42[5] †.

26. כלח] 30[2] עלימו אבד כלח †. An enigmatic word. The √ is known otherwise only in Arab., in which *kalaḥa* is to *contract* the face, to look *hard and stern* (Lane, 2628); in conj. iii. to show oneself *hard and firm* against another; *kulaḥ* also is a *hard* year (from dearth or famine); and *dahr*[un] *kāliḥ*[un] is a *hard*, distressing time. These data suggest the meaning *firm strength*, *vigour* (with unimpaired powers, without any long and weakening illness: cf. for the thought, 21[23f.]), which would also suit 30[2]. And if the text is correct, this, or something like this, is, with our present knowledge, the only meaning that we can give it. The Vrss. merely guess: 𝔊 om. ([a] ὥσπερ κτλ. being really a doublet of [b]: v. Be.); 𝔖 ܢܝܚܐܝܬ; 𝔗 בשלימות שנייך (connecting doubtless with √ כָּלָה); 𝔙 in abundantia; in 30[2] 𝔊 om.; Θ συντέλεια

(כָּלָה); 𝔖 ܟܠܗ ܥܘܫܢܐ (as if כָּל־כֹּחַ?); 𝔗 כּוּךְ, *grave* (*v.* Levy); *'A παντελές*; *Σ πᾶν τὸ πρὸς ζωήν*; 𝔍 omnis vita. The Rabb. are evidently influenced by √ כלה: Ra. גֹּמֶר בישׁוּל התבואה כשבישלה כל צורכה; IE במלאת מספר ימיו והיא הזקנה; Qi. עת זקנה; hence EVV. *a full age* (30² RV. *ripe age*, but RVm. *vigour*). Di. (*volle Reife*) attempts to place the connexion with √ כָּלָה on a philological basis, by assuming כלח to be a harder form of כָּלָה, *Vollendung*: but כלה is "Vollendung" in the sense of *complete destruction*; and the entire explanation from √ כלה is most precarious. Be.[K] בְּחֵילְךָ (cf. 21⁷); Me. בְּלֵחַ; Che. (*JQR* ix. 576) better בְּלֵחֲךָ (Dt. 34⁷).

27. חֲקַרְנוּהָ כֶּן־הִיא] The dag. in כֶּן־ is not acc. to rule, the tone on כֶּן־הִיא not being on the first syll. (Qi. *Michlol* (ed. Lyck), 80*b*, l. 10–14; Baer, *Prov.* p. xiii f. (§ 7), in his Rules of Daghesh; cf. Kö. i. 63.)

[שמענה] 𝔐 שְׁמָעֶנָּה, *hear* (*thou*) *it*; but the emphatic pronoun suggests that the change of person from the 1st per. pl. of line *a* takes place not in the first, but in the second, clause of line *b*. Point, therefore, with 𝔊𝔖 שְׁמַעְנֻהָ.]

## CHAPTER VI.

**2.** שקול ישקל] emphasizing the idea of *weighed*. For this inf. Qal beside the Nif., see G-K. 113*w*. Ⓖ εἰ γάρ τις ἰστῶν στῆσαι = לו שְׁקֹל ישקל (G-K. 144*e*).

הַיְתִי] Qrê הַוְתִי, as everywhere else in Kt. ($30^{13}$ in the sing.; $6^{30}$ and elsewhere in the pl.). The √ *hawā'* in Arab. means to *gape* (of a wound or the mouth); *huwwat*$^{un}$ is a *yawning deep*, *chasm*, *abyss*; so Syr. ܗܘܝܬܐ (*e.g.* Lk. $16^{26}$ for χάσμα): hence הַוָּה would seem to mean properly a *yawning gulf*; fig. *engulfing ruin*, *destruction*, or *calamity*. So (with various *nuances*) v.$^{30}$ $30^{13}$, Ps. $5^{10}$ $38^{13}$ $52^{4.\,9}$ (but rd. here הוֹנוֹ) $55^{12}$ $57^{2}$ $91^{3}$ $94^{20}$, Pr. $17^{4}$ $19^{13}$.

וישאו] *sc.* הַנִּשָּׂאִים; as explained on $4^{19}$ = *are lifted up*, *laid*. [But Ⓖ ἄραι may point to a reading ישא (to be construed according to G-K. 144*d*), which is, perhaps, metrically preferable.]

**3.** כי עתה] "for then" (= in that case), as $3^{13}$ $13^{19}$, Nu. $22^{29}$.

לָעוּ (*mil'el*)] This would come naturally only from לוּע, to *swallow up*, which yields no sense: לוּשׁ, however, means to *speak rashly* (cf. *laghw*$^{un}$, *rashness* in an oath, Qor. $2^{225}$, *rash*, or *empty word*, $52^{23}$; $23^{3}$ = βαττολογία in prayer), and this yields a suitable sense: though לָעוּ *might*, very exceptionally (Ew. 92*e*; G-K. 75*m*), come from לָעָה, it is better to change the place of the tone and read לָעוּ.

**4.** עמדי] see, on the idiomatic use, on $9^{35}$. Or perhaps (Du.) *with me* is used in a physical sense, the fig. being that of arrows with their points lodged in his flesh, and the shafts protruding *around* him, hence "with": cf. Ⓖ ἐν τῷ σώματί μου. In any case, "*within me*" (EV.) is incorrect.

יערכוני] From ערך, *set in order, array* (*sc.* מלחמה), with מלחמה omitted, as Jg. $20^{30.\ 33}$, 1 S. $4^{2}$, and the sf. poetically in the accus. (for עלי or לקראתי); G-K. 117*x*; Kö. iii. § 22. So 𝔗 יסדרון לקבלי, 𝔙 *militant contra me*; the same reading is also presupposed by 𝔖 סרדתני (l. סדרתני). 𝔊 *κεντοῦσί με* (𝔍 stimulant me) = ? יערקוני ($30^{3.\ 17}$†), *gnaw me*; so Me. Sgf. Still the ellipse, with the accus. sf. ני-, is certainly harsh; and Di. ("possibly"), Wr. Bu. Ch. (*JQR* ix. 574), Be. Du. St. יַעַבְרוּנִי, *undo me*, may well be right. עבר (Jos. $6^{18}$ $7^{25}$, Jg. $11^{35}$, 1 K. $18^{17.\ 18}$ al.) is a strong word (Moore on Judg. *l.c.*), much more than "trouble" (EVV.), to *make turbid* (Arab. *ʿakira, to be turbid*), fig. for *destroy the happiness of, undo*.

5. נהק] $30^{7}$ † [also in Ar. and Jewish Aram.].

[געה] 1 S. $6^{12}$ †; also in Aram.]

עֲלֵי] Poet. for עַל: 15 times in Job, and about 25 times elsewhere (*Lex.* 752*b*).

בלילו] $24^{6}$, Is. $30^{24}$ †. Syr. ܒܠܠ in the same sense (PS. 535).

6. תפל] *what is tasteless, insipid*: cf. on תִּפְלָה, $1^{27}$.

מבלי] see on $4^{20}$.

בריר חלמות] *in the slime* (1 S. $21^{14}$ of saliva) *of purslain*; 𝔖 ܒܠܠܘܬܐ (PS. 1284), *purslain*; called in Ar. *ḥamqā*, the *foolish* plant, "because exuding mucilage, so that it is likened to the *ʾaḥmaq* (idiot), whose saliva is flowing" (Lane, *Arab. Lex.* 646*b*; cf. Ges. *Thes.* 480). 𝔗$^{1}$ בחלבן ביעתא וחלמונא, 𝔗$^{2}$ ברירא במרי לחמא, 𝔗$^{L}$ ברירא דחלמונא. According to the Rabbis הלבן (or חלבן) is the *white* of an egg, and הלמון (or חלמון) the *yolk* (see Ges. *Thes.* 480; Levy, *s.v.* הלמון); and so they explain חֲלָמוּת as meaning the *yolk*, and ריר חלמות as the *slime of the yolk*, *i.e.* the *white* (hence EVV. "the white of an egg"). But this is very artificial and improbable. 𝔊 *ἐν ῥήμασιν κενοῖς* = בדברי חֲלֹמוֹת, "in words of dreams": so Klo., improbably. Ch. (*EB* iii. 3984) for the whole verse would read, cleverly but needlessly, הַאֹכַל פִּתִּי בַּעֲלֵי מַלַּח אִם אֶשְׁתֶּה מֶרַק חֲלָמוּת, "shall I eat my morsel with leaves of mallow, or drink broth of purslain?"

7a. לנגוע] [G–K. 66*b*;] 𝔊 *παύσασθαι*, *i.e.* (Du.) לָרִגַּע or לָרֶגַע (G–K. 53*q*, 51*l*), which Du. adopts, placing the hemistich after $4^{c}$.

7b. As the text stands, "They (*i.e.* such sufferings as these) are like sickness (*st. c.* of דֶּוֶי; Ps. $41^{4}$ עֶרֶשׂ דַּוְיוֹ; cf. דֵּי from דַּי) of my food"; *i.e.* they are loathsome to me as if my food were diseased. But המה has no proper antecedent, and the whole sentence is expressed unnaturally. Bu., plausibly, adopting זֶהֱמָה (from Wr. (cf. 𝔊 *βρῶμον*, which points to the same consonants), and reading דוי for כדוי: "It *loathes* the sickness of my food (my diseased food)," fig. for the sufferings, which, like repulsive food, Job has to accept at God's hands. Aram. זְהִים is to *be foul*, Pa., in Syriac, to *make foul*; in Heb., c. $33^{20}$ (see note), to *declare*, *treat as* (G–K. 52*g*), *find*, *foul* = to *loathe*. [McN. suggests זֹהֶם חִבִּי לַחֲמִי.] 𝔊 has *βρόμον* (rd. with 3 MSS *βρῶμον*) *γὰρ ὁρῶ τὰ σῖτά μου ὥσπερ ὀσμὴν λέοντος*, whence Me. שְׁחַל פְּרִיחַ, and Be. (פְּרִיחַ לְבִי(א), *like the odour of a lion*, with allusion to the offensive odour of the lion, or (Be.) of the lion's flesh, which was noticed by the ancients (Bochart, *Hieroz.* i. 744). But the comparison cannot be said to be probable. Du., who (*v. supr.*) puts $7^{a}$ after $4^{c}$, would read for $7^{b}$ חֲלֻמוֹן הֲמוֹ כַּדּוּ, which he supposes to be an Aram. gloss on $6^{b}$ הלמות, "that means now the yolk of an egg," which was made by the translators of 𝔊 into המה כְּרִיחַ לְבִיא. Clever, but precarious and improbable.

8. תבוא] So $13^{5}$ $14^{13}$. 𝔊𝔖𝔗𝔙 ותבוא, as $19^{23}$. On the construction of מי יתן, *v.* further, G–K. 151*b*, *d*; *Lex.* 678*b*, f.

ותקותי] 𝔊 Hu. Me. Du. וְתַאֲוָתִי: *v. supr.*

9. יֹאֵל] *be willing*, *consent*: *v.* Moore, *Judges*, p. 47; *Lex.* 384*a*.

וידכאני] G–K. 120*d*.

יַתֵּר] *i.e.* give his hand full play. Elsewhere of *loosening* the thongs of a yoke, Is. $58^{6}$, and *setting free* prisoners, Ps. $105^{20}$ $146^{7}$.

10. עוד] 3 MSS 𝔗𝔙 Saad. read זאת for עוד (so Du.; Bu. thinks possible); but it may be due to a reminiscence of Ps. $119^{50}$.

נֶחָמָתִי] so Ps. $119^{50}$, from נֶחָמָה (for נַחֲמָה: G–K. 22*c*;

also 27*q*, 29*v*; cf. בֶּהָלָה, נֶאָצָה, Neh. 9[18]), of the same type as בַּקָּשָׁה, בַּקָּרָה, קַלָּסָה, and with the *qāmeẓ* retained, even when the tone is carried forward by a sf., as בַּקָּשָׁתִי, Est. 5[7] al.; עַוָּתָתִי, La. 3[59], cf. in *st. c.* בַּקָּרַת, Ezk. 34[12]; פָּרָשַׁת, Est. 4[7] (G–K. 84*b*[a]; more fully, Ols. § 183*b*; Kö. ii. 179 f.).

אסלדה †] A very uncertain word. 𝔊 εἴη δέ μου πόλις (עיר) τάφος, ἐφ' ἧς ἐπὶ τειχέων (חֵל) ἡλλόμην ἐπ' αὐτῆς· οὐ φείσομαι (אחמל); 𝔖 ܘܐܫܬܡܠܐ ܒܚܝܠܐ (shall be perfected in strength!); 𝔗 אבוע (would *rejoice*, *exult*; elsewhere for גיל, Zec. 9[9]; רנן, Ps. 51[16]; עלז, Hab. 3[18], Ps. 60[8] 149[5]); 𝔙 ut *affligens* me dolore non parcat. *Exult* would suit the context; and two methods have been adopted for extracting this meaning from 𝔐. (1) It has been derived from صلد, "hart sein, hart auftreten, *pedibus pulsavit terram equus*" (Schultens *ap.* Ges., De. Di. Bu. Du.). But this etym. is extremely questionable: for (1) ס does not correspond to Arab. ص; and (2) the sense *pulsavit terram* is derived and secondary, as Lane (1716) shows: the √ means to be *hard and smooth*, as of land producing no herbage, *hard* in the sense of niggardly, also (among various other meanings), of a beast, to *beat* the ground with its forefeet in running: and the adj. *ṣald* is *hard and smooth*, of a stone, the ground, a hoof, etc., and *hardy*, *strong*, *enduring*, of a horse or camel. A word with these senses is not at all likely to have come to denote *to spring*, *leap*, or *exult*. (2) It has been connected with NH. סלד, which means to *draw back* (intrans. = נמשך לאחוריו), as *Shabb.* 40*b*, of the hand *drawing back* from the heat of the fire, Maksh. 5[9], of a viscid liquid (see Surenh. *Mishna*, *ad loc.*: vi. 443). Levy, in *NHWB*, iii. 531, is influenced, partly by the *assumed* meaning of סִלֵּד here, and partly by the Arab. *ṣalada*, to which (going far beyond either Freytag or Lane) he attributes the sense *in die Höhe steigen*, *springen* (see Fleischer's correction, *ib.* 724*a*), so as to give סלד the root-meaning of *spring up* or *leap*; but this is not at all implied in the passage quoted, and in other respects rests upon most inconclusive grounds. The case is one of those in which conjectural emendation is wiser than "conjectural translation" (see on this Gray, *Isaiah*, i. p. x, with the references); and ואעלזה, or (as Jb. 20[18] 39[13])

ואעלסה, *I would exult* (cf. 𝔗, above), is not a too violent emendation of אסלדה to be reasonably adopted (so, as I afterwards discovered, Gr.).

בחילה לא יחמל] 26 MSS, 𝔗, Be. ולא יחמל: so $16^{13}$ $27^{22}$, but after another vb. with the same subject. חילה (the prepositive *ṭifḥa* not marking the tone) may be either *milʿel*, and so = חִיל by G–K. 90*f*, "in the anguish that spareth not" (Hi.; so Du., but reading the normal חִיל), or *milraʿ*, a *fem.* form of חיל (not elsewhere), "in anguish, (wherein) he spareth not" (Ew. § 331*c*, Di. De. Bu.). Either constr. is possible; the former is simpler, notwithstanding (De.) that יחמל has always elsewhere a *personal* subject.

12. נחוש] an adj., only here. *Vid.* the next note.

13. האם] Elsewhere only Nu. $17^{28}$ הַאִם תַּמְנוּ לִגְוֹעַ, *i.e.* apparently, "Shall we ever have finished dying?" (Dr. 19. 2; *Lex.* 50*b*). אם in a question is *Num?* and always expects the answer *No*: EVV. *Is it not . . .?* which the sense requires, is consequently an impossible rendering. The text must thus be at fault. 𝔖 ܗܐ ܠܝܬ, 𝔙 Ecce, non est . . ., which point to הנה אין (Be.; Bu. alt.): Du., merely dividing the words differently הֵא מֵאַיִן, *Behold* (Gn. $47^{23}$, Ezk. $16^{43}$ † common in Aram., as הָא), *of nought* (Is. $41^{24}$) *is my help within me*; but the rarity of הֵא in Heb. renders this uncertain. Gr., very plausibly, for האם: נחוש, גם: נחושה (נחושה being a *subst.*, $28^{2}$ al., and G–K. 141*d*). Hi. Bu. (text) take אם as *if*, assuming an aposiopesis: "Am (I to wait), if . . .?" *i.e.* "What, if" (or "Even if," Bu.) "my help is not in me," etc. But this is forced.

עזרתי] Be. Bu. עֶזְרָתָה (Ps. $44^{27}$; G–K. 90*g*).

תושיה] *Vid.* on $5^{12}$. 𝔊 σωτηρία, 𝔖 ܦܘܪܩܢܐ; but, though תשועה would be suitable, it is doubtful if these renderings presuppose it (*v.* p. 31).

14. Hard and uncertain. מָס † adj. from מסס, of the same form as תָּם (Stade, § 193*b*, 3), lit. *one melting away*, *i.e.* failing, collapsing, despairing; cf. the √ in Nif. נָמֵס, often of the heart, to *give way*, *lose courage*: perhaps indeed (Bu.) לַנָּמֵס should be read. 𝔐 would naturally mean: "Kindness belongeth (is

due) to him that is in despair, and that forsaketh the fear of the Almighty" (יעזב . . . ו continuing לְמָס; cf. Is. $5^{23}$ $46^{6}$ etc.: G–K. 116*x*; Dr. 117); but Job would then be ascribing to himself failing faith too distinctly: *even though he forsook* (Di. Bu.) is not what 𝔐 expresses, as Bu. virtually admits, when he says that גם (for גם כי), or והוא, for וְ would be more distinct: and *else might he* (RVm.) gives וְ an impossible sense. 𝔖𝔙 for לְמָס have וְיָסֵר, Qui tollit (= מֵנִיעַ; Be. הַמָּשׁ, *He that removeth* (מָשׁ, trans., as Zec. $3^{9}$),—palæographically easier, but not expressing the right idea), and יראת for ויראת (𝔗 also has דמנע for למס), *i.e.* "He that withholdeth kindness from his friend, forsaketh the fear of the Almighty"; Du. gets the same general sense, but by a less satisfactory way. Hi. De. understand חסד in its Aram. sense of *shame, reproach* (Lv. $20^{17}$, Pr. $14^{34}$†; חֶסֶד Pr. $25^{10}$†): "If reproach come to one in despair from his friend, he will forsake the fear of the Almighty": but the hypoth. sense (without a verb in the first clause) is very doubtfully expressed (see the types without a hypoth. particle, in Dr. 148, 152–155); and the thought of what Job would do in such a case leads on to nothing in the sequel. Ew. conjectured that two lines had dropped out: "Kindness is (due) from his friend to him that is in despair [and compassion from his brother to him that is afflicted of God; that he succumb not to the pain of his heart,] and forsake the fear of the Almighty." This yields an excellent sense: those who think it too bold must, in view of the difficulties attaching to 𝔐, acquiesce in the reading of 𝔖𝔙.

15. יעברו נחלים כאפיק] Du. באפיקים, omitting נחלים as an error due to נחל in ᵃ, and as not in 𝔊. But 𝔊 has (after בגדו) ὥσπερ χειμάρρους ἐκλείπων (אֹפֶס for כאפק, Be.; Is. $29^{20}$ 𝔊), ἢ ὥσπερ κῦμα (*A* 𝔖 *κύματα* = גַּלִּים, Be.) παρῆλθόν με, and found therefore letters representing נחלים. Bu. conj. כַּאֲפִיקֵי מַיִם (Ps. $42^{2}$, Jl. $1^{20}$, Ca. $5^{12}$), which reads well, but is not necessary [though such a repetition of the same term in parallel lines as occurs in 𝔐 is open to some suspicion: see Gray, *Forms of Hebrew Poetry*, pp. 255 n. and 295].

יעברו] *pass away* (as $11^{16}$ $30^{15}$), Hrz. De. Da. Hi. Bu.;

*overflow* (as Is. $8^7$), Di. Du.; the former is the better parallel to ᵃ.

16. מִנִּי] poet. for מִן: 19 times in Job and 13 times elsewhere (+ מִנֵּי, Is. $30^{11.11}$ †).

17. בְּעֵת] *st. c.*, before the foll. rel. clause (G–K. 130*d*, 155*l*: cf. Dt. $32^{35}$).

יזרבו] Pu. from זרב, apparently a by-form of צָרַב, Ezk. $21^3$ † (צָרָב, Pr. $16^{27}$ †; צָרֶבֶת, Lv. $13^{23.28}$ †): cf. צעץ and זעץ, and עלץ and עלז. RVm. *shrink* connects it with Syr. ܙܪܒ, to *press close, compress, compressit*; *coarctavit*, so some older scholars, as J. D. Mich., Eichhorn, Umbreit, Friedr. Delitzsch, *Prolegg.* 36 f., and in his transl. (1902) ("bedrängt").

בְּחֻמּוֹ] "when it is hot," as אוֹר, "it becomes light," 1 S $29^{10}$; ולא יחם לו, 1 K. $1^1$ (G–K. 144*c*, cf. *b*); but there is no other case of the "it" being represented by an explicit pron., and Bu. may be right in condemning it as a "Germanism," and in reading בְּחֹם וְנִדְעֲכוּ (constr. as Gn. $31^8$, Ex. $1^{19}$, of reiteration in past or present time, and often of an occurrence in the future, as Gn. $3^5$, Ex. $16^6$; Dr. 123*β*; G–K. 112*oo*). Be. in vᵃ וְנִצְמְתוּ (Is. $35^7$ $49^{10}$ †) בְּעֵת שָׁרָב.

ונצמתו] the *Nif.*, as $23^{17}$ †. The verb is poet. for *bring to an end, cut off completely, e.g.* Ps. $18^{41}$ ומשנאי אצמיתם, $101^{5.8}$. Cf. צְמִיתוּת, Lv. $25^{23.30}$ †, of the *complete cutting off* (permanent alienation) of land.

18. לפת [וְלָפְתוּ אָרְחוֹת דַּרְכָּם (Jg. $16^{29}$ (to *wring round*), Ru. $3^8$ †) = Arab. *lafata*, to *twist* or *wring*, to *turn aside*, or *divert*, from anything (Lane, 2665); hence 𝔐 the paths of their (the wadys') way *twist*, or *wind themselves about* (so De. Da. Hi. Bu.). Ew. Ol. Di. Sgf. Du. אָרְחוֹת דַּרְכָּם (or יִלְפְּתוּ) יִלָּפְתוּ, *caravans* (אֹרְחָה, a *travelling* company, v.[19] (rd. אָרְחוֹת), Gn. $37^{25}$, Is. $21^{13}$ †: the fem. by G–K. 122*s*) *twist aside, divert*, their course.

יעלו בתהו] for עלה in the sense of *go up and disappear*, cf. Ex. $16^{14}$ (of *dew*), Is. $5^{24}$ ופרחם כאבק יעלה, Ps. $102^{25}$ (Hif.) אל־תעלני.

19. אָרְחוֹת] rd. אֹרְחוֹת; see on v.[18].

הליכות] elsewhere = *going(s)*: Ps. $68^{25}$, Pr. $31^{27}$, Nah. $2^6$, Hab. $3^6$ †.

קִוּוּ לָמוֹ] either *waited for them* ($3^9$: so Di. Du. Bu.); or *waited fondly* (Ew. Schl. Hi. De. in note), ל being the reflexive ל (as $12^{11}$ etc.: *Lex.* 516*a*; G–K. 119*s*) indicating how they *satisfied themselves* with the hope, *fed themselves* upon it. Hi. "Der Dativ wirft die Handlung auf das Subj. zurück, ausdrückend, dass sie mit dieser Hoffnung sich selbst hinhalten."

**20.** בְּטָח] rd. בְּטֻחוֹ: there are many such cases of a ו being accidentally omitted, or added, by error: cf. on 1 S. $9^4$ $12^5$ $13^{19}$ $15^{16}$; G–K. 145*u*.

עֲדִיהּ] the fem. sf., if correct, will refer to נְחָלִים construed collectively as a fem. (G–K. 135*p*, cf. 145*k*): but this is hardly natural; and prob. עֲדֵיהֶם should be read.

**21.** כִּי עַתָּה הֱיִיתֶם לוֹ] לוֹ is the Western reading; the Or. reading is לֹא with Qrê לוֹ (Baer, 37, 56): 𝔗 בְּלָא הֱוֵיתוּן, Saad. follow Or.; 𝔊𝔖 express לִי. (*a*) לוֹ can only be rendered "now are ye become *that*" (viz. a deceptive נחל); but this is forced and improbable; Gr. expresses this sense better by the conjecture לְמוֹ דְּמִיתֶם, *are ye like* (Is. $1^9$ al.) *unto them?* (*b*) לֹא is adopted by Schl. De. Hi. "now are ye become *nothing*": cf. כְּלָה חשיבין (= כְּלָא), Dn. $4^{32}$ (where, however, it is better to construe "are as *men not accounted of*": *v.* Bevan), and לָאַל, c. $24^{25}$. But this meaning for לֹא is against all analogy: 1 K. $3^{21}$, Is. $15^6$, Jer. $5^{12}$, Ezk. $21^{32.\ 18}$, Pr. $19^7$, cited by De., do not support it; nor does Kön. ii. 236 f. succeed in showing it to be probable. And 𝔗 is not (as often quoted) הויתון כלא (as though כלא were = "as *nothing*"), but ארום כדין הויתון כלא הויתון, "Ye are now become, *as if you had not been*" (cf. Ob. $^{16}$ והיו כלוא היו). This sense would be properly expressed by (*c*) לְאַיִן (cf. Is. $40^{17}$ כְּאַיִן נגדו, $^{23}$ הנותן רוזנים לאין); so Bö. Di., though לי לאין would be more pointed. It is best (*d*), adopting לִי from 𝔊𝔖, and כֵּן for כִּי from Houb. and J. D. Mich., to read with Ew. Ol. Bu. Pe. "*So* are ye now become *unto me*": you are as useless to me now as the dried up wady is to those who expected refreshment from it.

תִּרְאוּ] Some MSS and edd., including even Baer (p. 37), תִּירְאוּ, *ye fear*—a scribal error (De.), producing an intolerable tautology with וַתִּירָאוּ.

חֲתַת †] elsewhere we have חַת (41[25]), חִתָּה (Gn. 35[5]), and חִתִּית (Ezk. †).

22. הֲכִי] Is it that . . .? כִי adds force and distinctness to the question which follows: so 2 S. 9[1], Gn. 27[36] 29[15] †. Cf. אַךְ כִי, הֲלֹא כִי, אמנם כי, etc.: *v. Lex.* 472*a*.

כְּחֲכֶם] as Pr. 5[10]. חַיִל is more common in this application.

שְׁחֻדּוּ] G–K. 64*a*.

24. לִי] הבין, sq. ל, as Dn. 8[16], הָבֵן לְהַלָּז את המראה; absol. Dn. 11[33], 2 Ch. 35[3]. Cf. on 5[2].

25. נמרצו] The √ מרץ occurs in Heb. only here, 16[3] או מה ימריצך כי תענה, 1 K. 2[8] קללה נמרצת, Mic. 2[10] חבל נמרץ. So far as the letters go, it might be connected with either (1) مَرَصَ, to *press with the fingers* (Freyt.), or (2) مَرِضَ, to *be sick* (= Aram. מְרַע, סבא). From (1) no sense suitable here can be obtained. The sense *made sick* = *severe*, would suit 1 K. 2[8], Mic. 2[10] (cf. מַכָּה נַחְלָה, a stroke *made sick* = *severe*); but *severe* would be entirely out of place here. EVV. "forcible" (De. Bu. *eindringlich*) is derived from I.E. חָזַק, Qi. (Book of Roots, *s.v.*) עִנְיָנָם עִנְיַן חוֹזֵק וְתוֹקֵף: the meaning *strong* (חָזָק, חֲזָקָה) suits (superficially), 1 K. 2[8] (AVm. "Heb. *strong*"), Mic. 2[10], and therefore it suits this verse; "strong" words are, of course, "forcible" words (see another instance of the same Rabb. method of argument on 28[18]). But "strong" has no philol. basis; and De. explains "eindringlich" only by very questionable etym. combinations and assumptions. Ges. *Thes.* "*acria, i.e.* valida victricia verba"; but this rests on the assumption of Cocceius and Simonis that מרץ (properly *acer fuit*, and then *vehemens fuit*) is a metathesis of مَضَرَ, to *be sour, acid*; Di.'s *gereizt* (irritated, provoked, stirred up) is a meaning both doubtful and unsuitable; and "irritating" (Peake) is in addition inconsistent with the Nif. form. No sense agreeable to the context can thus be extracted from the √ מרץ. Recourse must therefore be had to emendation; and נמלצו, "How *smooth* (pleasant) . . ." (Ps. 119[103]), may be safely adopted (cf. 𝔗 בַּפִּימִין). So, only attaching this sense to נמרצו, Rashi, Schult. Ew. (a harder pronunciation for

נמלצו), Hrz. Schl.; but it is better to *read* נמלצו (so Gr. Du. Che.).

26. להוכח] G-K. 65*f*, 69*v*.

[לרוח] To obtain parallelism Be.[T] suggests substituting for לרוח an inf. parallel to להוכיח in v.[26a]—לְיַסֵּר or לְרַדֵּף (cf. Pr. 19[7]) rather than לָדִין (= להדיח). McN. suggests לריב (followed by acc. of obj. as in 10[2], Is. 27[8]).]

27a. תפילו] הפיל for נוֹרָל הפיל has the support of 1 S. 14[42]; but 𝔊 ἐπιπίπτετε, 𝔙 irruitis, Saad.; and so Bi. Be. Du. תִּפֹּלוּ, "Will ye even *fall upon* the fatherless?" Bi. Gr. Du. would further read על תם (or עָלַי תם) for על יתום, "Will ye even fall upon the *blameless one* (*i.e.* myself: 1[1])?" but על יתום implies the more caustic reproach.

27b. תכרו על] כרה is to *buy* (Dt. 2[6], Hos. 3[2]); to *buy over* may be thought a singular expression for *make a bargain over*, *make merchandise of*; but it is supported by 40[30] יכרו עליו חַבָּרִים יחצוהו בין כנענים. 𝔊 ἐνάλλεσθε, whence Me. Bi.[2] Be., following Schult., תִּכְרוּ from כָּרַר = Arab. *karra*, of a warrior, to *turn back* against (على), of a horse or horseman, to *wheel about*, and *return* to the fight, of night or day, to *return* (Lane, 2600*c*), in Pilp. 2 S. 6[14. 16] to *turn about repeatedly*, *dance* (of David); *i.e.* "and will you *rush* (better, *turn round*) upon your friend?" But תִּכְרוּ is very precarious, and in view of 40[30] there is no sufficient reason for deserting 𝔐. Besides, both תִּפֹּלוּ and תִּכְרוּ seem too strong to describe what Eliphaz has done: he has failed indeed in sympathy, but he has not "fallen upon" Job with the violence which these expressions would imply.

28. הואילו פנו] *ἀσυνδέτως*: G-K. 120*g*. In v.[9] with ו: G-K. 120*d*.

29. ושבי, Kt.] rd., of course, with Qrê 𝔖𝔗 וְשָׁבוּ.

30. בלשוני] either *in* my tongue (so that the tongue is perverted itself, and so speaks wrongfully), or *on* my tongue (Ps. 139[4]), referring directly to the words spoken. For הַוּוֹת 𝔖 expresses אֱמֶת, *truth*.

## CHAPTER VII.

1. על] Qrê עֲלֵי, in better agreement with the usage of Job before a tone-syll., as $6^{5}$ $8^{9}$ $9^{26}$ $15^{27}$ $20^{4}$ al. (Bu.).

2. כעבד] Hi. De. Bu.: *as* (those of) *a servant*, etc., carrying on כימי שכיר, and with a full stop at the end of [2]. This is possible (Ps. $18^{34}$); but כעבד forms an awkward continuation of כימי שכיר.

יקוה, ישאף] rel. clauses, defining the *tertium comparationis* (Dr. 34; *Lex.* 454*a*). For שאף, lit. *pant*, see on $5^{5}$.

פעלו] פֹּעַל, *wages*, as Jer. $22^{13}$; פְּעֻלָּה is more usual, Lv. $19^{13}$, Is. $40^{10}$ $49^{4}$ al.

3. לי] *for myself*, marking the completeness of the possession. There is prob. no exact parallel; but cf. *Lex.* 516*a*.

מנו] מָנָה in *Pi.* is in Heb. only poet. or late (Ps. $61^{8}$, Jon. $2^{1}$ $4^{6.7.8}$, 1 Ch. $9^{29}$, Dn. $1^{5.10.11}$ †): it is common in Aram. (Dn. $2^{24.49}$ $3^{12}$, Ezr. $7^{25}$; and often in Tgg. and Syr.). In מִנּוּ the implicit subj. is הַמְמַנִּים; see on $4^{19}$. This use of the indefinite 3rd pl. to express what we should denote by the passive ("nights of misery *are appointed* unto me") occurs elsewhere in Heb. (G–K. 144*f*, *g*), but it is particularly frequent in Aramaic and NH.: *e.g.* Dn. $4^{13}$ לבבה מן אנושא יִשַׁנּוֹן, [22.23.29] $5^{20}$, in the ptcp. $3^{4}$ $4^{22.28}$ (לָךְ אָמְרִין נבוכדנצר), [29] etc. (Kautzsch, *Gramm. des Bibl. Aram.* § 76*e*, 96*c*); *Pirḳê Abhoth*, $2^{16}$ $3^{5}$ $4^{4}$ (כל הַמְחַלֵּל שם שמים בַּסֵּתֶר נִפְרָעִין ממנו בַּגָּלוּי): cf. in NT. Mt. $7^{16}$, Mk. $10^{13}$, Lk. $12^{20}$ *ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ*, $14^{35}$, Jn. $15^{6}$ $20^{2}$.

4. For the type of hypothetical see Dr. 138i, *a*, G–K. 112*gg*; and cf. v.[13f.] $10^{14}$ $21^{6}$, Gn. $43^{9}$. ואמרתי (with וְ consec.) introduces the apodosis in a freq. sense. ואמ̄רתי for וְאֹמרתֹי, on account of the *rebhi'a*: Dr. 104 (cf. Ps. $28^{1}$). ושׂבעתי should be ושׂבעתי (*ib.* 110. 2, *Obs.*).

מִדַּד] for the דַּ see G–K. 52*l*. The verb in Heb. means to *measure* (Ps. 60[8] al.); Arab. *madda* is to *extend*, *stretch out*, *prolong* (Lane, 2695 f.): cf. הִתְמֹדֵד, 1 K. 17[21], and מִדָּה, *extension*, *large size*, in אַנְשֵׁי מִדָּה, Is. 45[14] etc.; and מדד, if correct, must have this sense here. [Moreover, 𝔐 requires ערב to bear the meaning of לילה, *night*, for which Pr. 7[9] gives but a precarious support. In 𝔊 ערב receives its normal meaning, *evening*, or, strictly, the time of, or beginning with, (sun-)*setting*.] 𝔊 has *ἐὰν κοίμηθῶ, λέγω Πότε ἡμέρα; ὡς δ' ἂν ἀναστῶ, πάλιν Πότε ἑσπέρα*; whence Du. אם שכבתי ואמ֫רתי מתי יום וְאקוּם: ואם קמתי מתי ע֫רב ושבעתי נדדים עדי נְשף:, "If I lie down, I say, 'When (will it be) day, that I may arise?' And if I arise (I say), 'When (will it be) even?'" etc. נשף in 𝔐, of the *morning* twilight, as 3[9]; in the emended text, of the *evening* twilight, as 24[15]. [A slighter alteration than Du. proposes gives a better distich than he obtains, and gets rid of the unusual meanings which must be attributed to ערב and מדד if 𝔐 be retained. Read מִדֵּי for מדד and render:

When I lie down, I say, When shall I arise?
And as often as evening (comes), I am sated with tossings till (morning) twilight.

The rhythm is 4 : 4, an occasional though rare variant on the normal 3 : 3; see, *e.g.*, 3[3] 15[20].]

5. גיש] Qrê גּוּשׁ †; in NH. a *lump* or *clod*, as גוש עפר, גוש של מלח, גוש של אדמה (see *NHWB.*).

רָגַע †] to *become hard*, as in Eth. (Di. *Lex.* 317), *e.g.* for קפא, Ex. 15[8], Jb. 10[10], and the ptcp. *regu'* = *τετυρωμένος*, Ps. 67[16]; *παγείς*, Wisd. 7[2].

וַיִּמָּאֵס] a "metaplastic" form of מָסַס, or, better, a mispointed וַיִּמָּאס, for וַיִּמָּס (G–K. 23*g*), in pause for וַיִּמַּס, from מסס, to *liquefy*, *melt* (Ex. 16[21], Ps. 68[3] al.). So Ps 58[8] יִמָּאֲסוֹן כמו מים (rd. יִמַּסּוּן). 𝔖 here ܐܬܡܣܝ, 𝔗 איתמסי.

6. אֶרֶג] a *weaving apparatus*, in Jg. 16[14] the *loom*, here the part of the apparatus which moves to and fro, the *shuttle*. מֵאֶרֶג might have been expected (cf. Bu.); but קֶלַע, *sling*, is a word of the same form denoting the instrument.

7. תשוב לראות] G–K. 114*n* n.: cf. Dt. 30[9], 1 K. 13[17].

8. תשורני] שור 10 times in Job, Nu. $23^{9}$ $24^{17}$, Jer. $5^{26}$, Ca. $4^{8}$, Hos. $13^{7}$ $14^{9}$ †; and in שוררים, (insidious) *eyers*, in the Psalms.

9. [The form of sentence (without כאשר in $9^{a}$) is rare: cf. *Lex.* 486*b*, 2*d*.]

ויֶּלֶד] G–K. 29*q*, 69*p*.

11. אשיח] The primary idea of שיח is to *muse* or *talk* (Ps. $77^{7\,(6).\,13\,(12)}$ $104^{34}$ $119^{23.\,27.\,48}$ $105^{2}$, Pr. $6^{22}$; and so שיחה is *musing*, Ps. $119^{97.\,99}$: cf. Jb. $15^{4}$); but both these words and the subst. שיח often express the idea of *plaintive* musing or talking, *complain*, *complaint*, as 1 S. $1^{16}$, and esp. in Job and the Pss., as here, v.$^{13}$ $9^{27}$ $10^{1}$ $21^{4}$ $23^{2}$, Ps. $55^{3\,(2).\,18\,(17)}$ $64^{2\,(1)}$ $77^{4\,(3)}$ $142^{3\,(2)}$.

13. וישא בשיחי] to bear *in*, *i.e.* share in bearing (*Lex.* 88*b*; G–K. 119*m*).

14. וחתתני] see on v.$^{4}$.

תבעתַּנִי] G–K. 60*d*.

15. מעצמותי] rd. with Reiske, Me. Di. ("anmuthend"), Sgf. Bu. Du. al. מֵעֲצֻבוֹתַי: *v. supr.*

16. מאסתי] Me. Sgf. Du. carry back into $15^{b}$, rendering "Death I despise in comparison to (Du. because of) my pains." But מאס, to *reject* (*e.g.* Saul as king, 1 S. $15^{23.\,26}$), in so far as it means to "despise," is to despise so as to *reject*, not to despise while *accepting*. The ellipse of חיי ($9^{21}$ אמאס חיי) is considerable; but its insertion would be vetoed by the current metrical systems. [Yet the insertion would produce 4 : 4 rhythm of which a few examples occur (see v.$^{4}$ n.). The "sechser" (2 : 2 : 2), left if מאסתי is transferred to v.$^{15}$, is, as Sievers has felt, also exceptional.] De Dieu, Capellus, Rosenm. (cf. RVm.) derived מאסתי from מסס (cf. on v.$^{5}$); but this is not possible: Bi. obtained the same sense legitimately by emending to מִפּוּתִי, *I melt* (waste) *away*: cf. 𝔙 *desperavi*.

17–18. ותפקדנו must express a *fact*, not a contemplated possibility; hence it must either (as Dr. 39$\delta$, 114$\beta$), if $^{17}$ be rendered (as EVV.) "that thou *shouldest* . . .," be separated from this and made an independent sentence, "Yea, thou visitest," etc.; or, which is better, $^{17}$ is to be rendered, "What is man, that thou *magnifiest* him (as a fact) . . ., and visitest,"

etc. The rend. of EVV., if exact, would require וּפְקַדְתּוֹ for וַתִּפְקְדֵנוּ (or ולבקרים תפקדנו); see Gn. $37^{26}$. So Ps. $50^{16}$ is not "What is it to thee to declare my statutes, and that thou (AV.) *shouldest take* (וַתִּשָּׂא) my covenant upon my mouth?" but, "And that thou (RV.) *hast taken* my covenant upon thy mouth?" (On cases of . . . מה כי see *Lex.* כִּי, 1 f.).

19. כמה] See *Lex.* 553*b* (4 c). Here = *how long*? as Ps. $35^{17}$. There is no reason to correct to עד מה, or proof that 𝔊𝔖𝔙 read it.

20. For the hypoth., without a hypoth. particle, see Dr. 154; G–K. 159*h*; and cf. $4^{2.\ 21}$.

לָמָה] so (*milʿēl*) only here (*Lex.* 554*a*).

וָאהיה] *so that* . . . this is an accommodation to English idiom: we cannot, after a word like *why*, change the person, as Heb. can, and say, "Why hast thou . . ., *and* I am," etc.? Cf. similar cases in Gn. $31^{27}$, Jer. $20^{17}$.

עלי] 𝔊 and 2 MSS have עליך, *upon thee*; and this, according to the Jews, was the original reading, 𝔐 being one of the 18 *tiḳḳunê sopherim*, or alterations made by the scribes in passages regarded as savouring of impiety (see Ginsburg, *Introd. to Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.; or, more briefly, Dr. on 2 S. $20^{1}$). It is preferred by Me. De. Gr. Sgf. Bi. Buhl, Be. Du. But, as Bu. remarks, *upon thee* would form an anti-climax on the preceding line, whereas *upon myself* follows it naturally and forcibly, and Bi. only accepts it by assuming the meaning "butt" for משא ("burden"); and Be. by altering משא into מַטָּרָה, "butt" ($16^{12}$).

21. תשא] 𝔊 expresses תִּשֶּׁא (תִּשֶּׁה), *forget* ($11^{6}$); so Me. Wr

אשכב] 𝔊 Klo. אָשׁוּב.

## CHAPTER VIII.

2. אָן] 1 S. 10[4], 2 K. 5[25] Kt.: usually אָנָה.

מַלֵּל] (Aram.) the verb cognate with מִלָּה (4[4] n.).

[רוח] masc. as 4[15] (n.).]

כַּבִּיר] only in Jb. (15[10] 31[25] 34[17.24] 36[5]) and Is. (16[14] 17[12] 28[2])†; cf. the vb. הכביר, Jb. 35[16] 36[31] †, Arab. *kabîr*, Syr. ܟܒܺܝܪ (rare): the vb. is Arab. Eth. and Syr.

3. יְעַוֵּת] properly to *make crooked*: see Qoh. 7[13]. The repetition of the same word is emphatic; but 𝔊 in [a] *ἀδικήσει* [never = עות; but cf. Am. 8[5], where לעות = *ποιῆσαι . . . ἄδικον*], in [b] *ταράξει* [= עות in 19[6] 34[12]: cf. also 34[10], La. 3[59]]: and so Be. יָעֻוָּה (cf. 33[27] יָשַׁר הֶעֱוִיתִי) or יְעַקֵּשׁ (Mic. 3[9]) in either [a] or [b]; Du. in [b] יְעֻוֶּה (La. 3[9]). [In view of 𝔊, the repetition here in 𝔐 is improbable: cf. G. B. Gray, *Forms of Hebrew Poetry*, 254, n. 3, 295 f.]

4. וַיְשַׁלְּחֵם] *sent them away*, *let them go* = give over, as Ps. 81[13]. The introd. of the apod. by וְ [cf. 𝔊 *ἀπέστειλεν*] is unusual; but cf. 1 S. 15[23] (after יען), Ps. 59[16], c. 36[9] (Dr. 127*γ*). Du., reading in [5] with 𝔊 ואתה for אם אתה, escapes this difficulty: "If thy sons have sinned against thee, *and* he have delivered them into the hand of their transgression, then (1 K. 8[32. 34. 36. 39]; Dr. 124) do *thou* seek," etc.

5. תשחר אל אל] שחר elsewhere sq. accus.: שחר אל may be said on the analogy of דרש אל, 5[8] al. (Be.).

6. זַךְ] 11[4] 16[17] 33[9], Pr. 16[2] 20[11] 21[8]: of *pure* oil, Ex. 27[20] = Lv. 24[2]; of *pure* frankincense, Ex. 30[34], Lv. 24[7] †. Cf. זְכֵךְ, 15[15] 25[5]; זָכָה, 15[14] 25[4].

כי עתה] *indeed then* (Dr. 144; *Lex.* 472*b*; G-K. 159*ee*); cf. Gn. 31[42] 43[10].

כי עתה יעיר עליך] 𝔊 *δεήσεως ἐπακούσεταί σου, i.e.* (Bi. Be.) יֵעָנֶה תפלתך, or Be. (alt.): יֵעָתֵר־לָךְ (Gn. $25^{21}$).

עליך] *on thy behalf*: *Lex.* 754*a* (*c*).—In order to reduce the triplet to a couplet, Bi.$^{2}$ Be.$^{T}$ excise v.$^{6a}$, and Me. Sgf. Du. Be.$^{K}$ v.$^{6b}$ [absent from one MS $^{Ken.}$], as a gloss.

נָוֵת צדקך] for נָוֶה see on $5^{3}$. The *fem.* only here and Zeph. $2^{6}$ נָוֹת; rd. prob. each time נָוֶה. Cf. Jer. $31^{23}$ נְוֵה צדק (of the future, ideal Jerusalem).

7. מצער] a *subst.*: G–K. 141*c*, *d*; Dr. 189. 2.

וישגה] v.$^{11}$, Ps. $73^{12}$ $92^{13}$ †; השניא, $12^{23}$ $36^{24}$ †; שַׂנִּיא (adj.), $36^{26}$ $37^{23}$ (as [in Aram. of] Dn. $2^{6.12}$ and oft.) †. As Aram. shows, שנא (not שנה) is the correct orthography. The Aramaic equivalent of the Heb. רַבָּה. The masc. after אחריתך is irregular; and Ol. De. Bi. Du. יִשְׂגֶּה, *shall make great*. This, however, injures the parallelism (Di. Bu.); and a good many cases of the irregularity occur—*e.g.* Ex. $12^{49}$, Jg. $13^{5}$, and esp. Pr. $2^{10}$ $12^{25}$ $29^{25}$; G–K. 145*u*; Kö. iii. 345*d* (assimilation to והיה, Kö. 251*i*, is not probable). Be. יַשְׂגֶּה or, after 𝔊 *ἀμύθητα*, שַׂנִּיאָה; but, *if* a change is needed, תִּשְׂגֶּה would be the natural one to make.

8. שאל ל] 2 K. $8^{6}$.

רישון] cf. G–K. 23*e*.

כוֹנֵן] *sc.* לבך: cf. שָׂם לִבּוֹ, שֶׁת לִבּוֹ, and שָׂם with ellipse of לב, $4^{20}$ al. (see note). כונן לב, however, never occurs, though, as כונן means to *fix* (a throne, a land, the moon, a city, a bowstring), there seems no reason why it should not occur; and הכין לב, to *direct*, *apply* the heart, though frequent, never occurs without לב (Jg. $12^{6}$ is dub.: see Moore). Hence it is quite possible that בּוֹנֵן (Dt. $32^{10}$ †) should be read (Ol. Sgf. Di. Du.): Bu.'s objection that only בִּין and התבונן occur elsewhere in Job is hardly decisive against it.

חקר] concrete, *what has been sought out*: cf. $11^{7}$.

אבותם] *their* fathers, viz. those belonging to the successive generations implied in דור (Di.). But 𝔊𝔙, Lag. Sgf. Du. Be. אָבוֹת *the fathers*, parallel to דור רישון. But (Bu.), if a change is thought necessary, אֲבוֹתֵינוּ would be better than אָבוֹת.

9. תמול] constr. as שלום, $5^{24}$; וְאַתָּה מָרוֹם, Ps. $92^{9}$, Dn. $9^{23}$

(Dr. 189. 2; G–K. 141*c*, *d*). Ol. Lag. Sgf. Du. St. מִתְמוֹל (but 𝔗 מאתמלי is no evidence of this reading, the מן being in Aram. necessary for the sense, just as "of yesterday" is in English).

**10.** יאמרו לך] rd. with 14 MSS (𝔊𝔖𝔗) וְיאמרו. The words are, however, rather flat after יורוך: hence Di. supposes them to be a gloss; and Be., after 𝔊, would read וְיַנִּידוּ לְךָ (cf. $11^6$).

**11.** יגאה] נאה, in Heb. only $10^{16}$, Ex. $15^{1.\ 21}$ (כִּי גָאֹה גָּאָה), Ezk. $47^5$ † (of waters rising); נאוה, Ps. $46^4$ of the *rising* of the sea; גְּאוּת of a *rising mass*, or *column*, of smoke, Is. $9^{17}$; of the *swelling* of the sea, Ps. $89^{10}$; cf. נאון גליך, Jb. $38^{11}$; but the derivv. have usually the collat. idea of *majesty*, or *pride*: in Aram. also אתנאי, גְּאֵה, is to *show oneself exalted*, or *proud*. Hence the word is more than merely "grow up" (EVV.), it is to *rise up loftily* or *proudly*.

בלא] *Lex.* 520*a*.

וישגה] Bi. Be. אם ישנה, perhaps rightly [cf. 𝔊𝔖].

אָחוּ] as if from *aḥw*, like שָׂחוּ from *saḥw* (G–K. 93*x*).

בלי מים] Dr. 164. So בלי לבוש, $24^{10}$; אין כסא, Is. $47^1$.

**12.** ולפני וגו׳ . . . עודנו באבו] constr. as $1^{18.\ 19}$ (Dr. 169). Nu. $11^{33}$ is an exact parallel: הבשר עודנו בין שניהם טרם יכרת וְאף יי חרה בהם (cf. Ps. $78^{30.\ 31}$).

לא יקטף] a circ. clause: Dr. 34 *end*, 162; G–K. 156*f*; cf. Lv. $1^{17}$, Ps. $26^1$. The emendation (Be.) יִקְטֹף בְּאֶבְלוֹ is unnecessary: אֶבֶל, *greenness*, is also a word not known to Hebrew.

**13a.** Cf. Pr. $1^{19}$ כן ארחות כל בֹּצֵעַ בצע; but there also 𝔊 אחרית yields a better sense. With 𝔊 *τὰ ἔσχατα*, cf. Sir. $2^3$ *ἐπ᾽ ἐσχάτων σου*, obviously = באחריתך. אחרית may denote either the latter part (v.$^7$), or the actual close, of life, according to the context.

**14.** יקוט †] if correct, from * קטט = Ar. *ḳaṭṭa*, to *cut across* (*e.g.* a strap or a thong) so as to *sever* (Lane, 2539): in this case, however, we should vocalize יִקַּט. The parallel בית עכביש suggests, however, a noun here, rather than a vb.; and Saad. has for יקוט, حبل الشمس, *sun-cords*, i.e. *gossamer* (cf. Germ. *Sommerfäden*, summer-threads = *gossamer*): hence Be. Du.

קוּרִים, *threads*, Is. 59[5] קורי עכביש יארגו, [6] קוריהם לא יהיו לבגד †. Is. 59[5. 6] do not indeed show that קורים, standing alone (without "of a spider"), would denote specifically a *spider's* threads: still, even if it did not do this, the following בית עכביש might suffice to suggest that meaning here. Be. (alt.) קַוִּים, or קִוִּים, is a needless Aramaism (Is. 59[5] 𝔗) קוין, [6] קִיוִין [all in Levy]; cf. קַוָּאָה, a *spinner* or *weaver*, *Shabb.* 113*a*; ﬠ ﬠ ﬠ (Jb. 7[6] for אָרֶג), "a thrum of *threads*," PS. 650, cf. 3510),—unless, indeed, קַוֵּיהֶם are to be read in Is. 59[5. 6] for קורי, קוריהם, קוּר having no Heb. etymology, and not a satisfactory Arabic one, for *ḳawr* is not a "thread," but (Freyt.) *new cotton*, a *cord* or *rope of new cotton*. Bu.'s retranslation of the Germ. "Sommerfäden" into קְרֵי קִיט (קִיט, Aram. for קַיִץ), to take the place of יָקוֹט אֲשֶׁר, is ingenious, but venturesome and precarious.

15. יקום] *maintain itself*, *endure*: syn. of עמד, as Jos. 7[12], לקום לפני אויביהם . . ., לא יכלו [13], 1 S. 13[14] מטלכחך לא תקום; c. 15[29], ולא יקום חילו.

16. רָטַב] רָטַב, 24[8] †; the √ is common in Aram.: *e.g.* רוטבא = לָשָׁד, Ps. 32[4]; רַטִּיב = לַח (opp. יבש), Nu. 6[3]; ﬠ ﬠ = ὕγρος, Lk. 23[31] (PS. 3894).

גנתו] the garden in which the חָנֵף is pictured as planted. What creepers, spreading over a garden, the writer is likely to have had in view, only, perhaps, one familiar with the East could tell us: possibly גַּגּוֹת, "over the *roofs*," is right (Bu.).

17. גל] a *heap* of stones (Gn. 31[46], Jos. 7[26] al.). [Me. Che. (*Exp.*, June 1897, p. 409) give גל the sense of *spring* (against which see next n.), and emending בית אבנים in the next line to בֵּיתֵר אֲבָנִים, render,

His roots twine themselves together about a fountain,
He looks with delight on a luxuriance of fresh growths.]

ובית אבנים יחזה] "and he *seeth* the house (place) of stones" cannot be right; and many endeavours [mostly by emending יחזה, but see also last n.] have been made to obtain a better sense. (*a*) 𝔊 ζήσεται = יְחִי (so Sgf. Gr. Du.), "Its (His) roots are twined about the spring (Ct. 4[12]); In the house of stones it (he) liveth," *i.e.* (Du.) it is planted in the most

favourable spot in the garden, in the well-house, up the walls of which it grows, flourishing better in the house of stone than other plants do in their beds. But גל, *spring* (cf. on $5^5$), is very uncertain (in Ct. $4^{12b}$ † גן נעול should most probably be read, as in $4^{12a}$); nor can the sense obtained be said to be exactly satisfactory. (*b*) The Arab. *ḥazza* is to *cut*, *notch*, *incise* (hence, no doubt, חֲזִיז, a *jagged* or *forked lightning-flash*); hence Bö. Matt. Ew. Vo. Di. (supposing חזה to have the same meaning, and taking בית in the sense of *between*, as in Pr. $8^2$, Ezk. $41^9$, and the Syr. ܒܝܬ; but it is better simply to *read* בֵּין, with Wr. Gr. Sgf. Be.) render, "And *cuts*, *pierces*, *between* the stones"—its roots force their way in between the stones, and so take a firm hold in the earth; similarly Hi. De. Di. (alt.), understanding, however, בית in its usual sense, and supposing "house (or place) of stones" to denote a *bed*, or *layer*, of stones, "And pierces the place of stones." But the sense *divide*, *cut*, *pierce* for חזה has no support in Heb.; and it is better in this case (Bu.) to have recourse to the √ *ḥazza*, חָזַז, and to read יְחֻזֵּהוּ (בית א being a *casus pendens*), or יָחֹז. (*c*) Bi. יְחֻזֵּהוּ, Bu. יֶהֱז (from אחז: cf. וַתֹּאחֶז for וַתֶּהֱזֶק, 2 S. $20^9$; G–K. 68*h*), "*takes hold of* the place of stones," finding a firm support there. (*d*) Be. יחזרו (from חָזַר, common in Aram. and NH. in the sense of *go round*, *e.g.* Ps. $26^6$ 𝔗 for סבב: cf. חיזרא and חזרת as the names of two spreading plants, Löw, *Aram. Pflanzennamen*, p. 156), "And they go about between the stones." If we were *sure* that חזז was in use in Heb., יָחֹז would be the best emendation: in view of this uncertainty, יֶחֱז, the next best suggestion, may be right. There is no occasion to have recourse to the Aram. חזר.

18. וְכֻחֲשׁ בּוֹ] with the tone thrown back, in spite of the dag. f. implic. in ח, and with a consequent ֒ for ־, on account of the following tone-syll. בּוֹ (G–K. 29*g*: cf. לְצַחֵק בָּנוּ, Gn. $39^{14.\ 17}$). The waw consec. in the apod., Dr. 138*i*, *β*.

19. הֵן] Be. בֵּן, needlessly (the הוא, in this case, as Dr. 200, 201. 1, 3; but there is no example after בֵּן). Whether this כן is presupposed (Be.) by 𝔊 *τοιαύτη* is doubtful: 𝔊 for $^{18b}$ has *οὐχ ἑόρακας τοιαῦτα*, which (cf. Du.) seems to express לֹא רָאִיתָ

כָּהֵן = 𝔐 הֵן־ [19] לֹא רְאִיתִךָ, differently divided, so that, if this expl. of 𝔊 is correct, *τοιαῦτα* will presuppose ך הן-, and [19] *τοιαύτη* will correspond to הוא.

משוש דרכו] 𝔊 *καταστροφὴ ἀσεβοῦς—ἀσ.* being a paraphrase of the suff., and *κατ.* representing משוש דרך; and those who think that the reference must be to the abrupt *close* of the godless man's prosperity, seek to emend on the basis of this. Thus Me. for משוש proposed מְשׁוּבַת; but משובה is not "Wendung" in a general sense, but specifically "turning *back*," *apostasy*. Be. מְסוֹס (Is. $10^{18}$); but "melting away" is a questionable fig. to apply to a "way." *Καταστροφὴ* recurs $15^{21}$ (= שׁוֹדֵד), $21^{17}$ (= אֵיד), $27^{7}$ *ὥςπερ ἡ κατ. τῶν ἀσεβῶν*, paraphr. for כְּרָשָׁע: cf. Pr. $1^{18b}$ (not in 𝔐) *ἡ δὲ κατ. ἀνδρῶν παρανόμων κακή*: it might, therefore, express שֹׁד, or even, perhaps (Sgf.), מְשֹׁאַת (only in שֹׁאָה וּמְשֹׁאָה, $30^{3}$ $38^{27}$, Zeph. $1^{5}$, and in the pl. מַשּׁוּאוֹת, Ps. $73^{18}$ $74^{3}$ †), which resembles משוש more than שֹׁד does; and, as שֹׁד רשעים and שֹׁאַת רשעים are both said (Pr. $21^{7}$ $3^{25}$), שֹׁד דרכו, or מְשֹׁאַת דרכו, might perhaps have been said likewise. But if the view taken above be correct, no change in the text is necessary.

יצמחו] if correct, an extreme case of a sing. noun construed in a coll. sense as a pl. (G–K. 145*d*; cf. Is. $16^{4}$ תַּמּוּ רֹמֵס, etc., c. $19^{19}$). But prob. יצמח should be read; so 𝔊 (*ἀναβλαστήσει ἄλλον* [*A ἄλλο*]), 𝔖 ܐܚܪܢܐ ܢܨܡܚ (so Walton and Lee; Urm. and Bar Bahl. ܢܨܡܚ; but the Af. also is intrans., PS. 3415); 𝔗𝔙 express the plural.

21. עַד] *till*: rd. עֹד with practically all moderns.

ימלה] for יְמַלֵּא; G–K. 23*e*, 75*qq*: cf. מָלוּ, Ezk. $28^{16}$.

22. איננו] *it is not*,—after the *casus pendens*, as Gn. $37^{30}$ $42^{13.\,36}$ $44^{26.\,30}$ etc. A frequent elegancy, much more forcible and expressive than ואין אהל רשעים, for instance, would be: how inferior also אין יוסף ואין שמעון would be to יוסף איננו ושמעון איננו!

## CHAPTER IX.

4. חכם לבב ואמיץ כח] a *casus pendens*, resumed by the sf. in אליו: cf. Ps. $107^{5}$ רעבים גם צמאים נפשם בהם תתעטף, Is. $44^{20}$ רֹעֶה אֵפֶר לֵב הוּתַל הִטָּהוּ.

אמיץ כח] The √ אמץ often with כח: v.$^{19}$, Nah. $2^{2}$ אַמֵּץ כח, Pr. $24^{5}$ ואיש דעת מְאַמֶּץ־כח, Am. $2^{14}$ וחזק לא יְאַמֵּץ כחו, Is. $40^{26}$ כח (rd. אֹמֶץ) מֵרֹב אונים ואמיץ, Jb. $36^{19}$ וכל מַאֲמַצֵּי כח.

For $^{b}$, cf. Dr. 19; Dt. $5^{23}$ מי כל בשר אשר שָׁמַע . . . וַיֶּחִי; La. $3^{37}$ מי זה אמר וַתֶּהִי; Sir. $2^{10}$.

5. אשר] might = *quod* (Ex. $11^{7}$; *Lex.* 83*a*, 8 *β*), "and they know not *that*," etc. (Di. Del.); *i.e.* it is done in a moment, before they have realized that He has overthrown them in His wrath. [But rhythm and parallelism alike are unfavourable to this view of the construction, and favour the view underlying the translation. We should perhaps read ידע ואשר (cf. 𝔖 ܠܐ ܝܕܥ ܘܗܦܟ); for a clause with ואשר and the pf. (cf. Dr. § 117) coupled with a participial clause, cf. Mic. $3^{2f.}$ $4^{6}$.]

6. יתפלצון] the vb. only here: פַּלָּצוּת, *trembling*, *horror*, $21^{6}$ al.

7. חרס] Jg. $14^{18}$ בטרם יבא הַחַרְסָה (but rd. prob. הַחַדְרָה): otherwise only in n. pr. הר חרס, Jg. $1^{35}$; תמנת־חרס, $2^{9}$; מַעֲלֵה הֶחָרֶס, $8^{13}$, Is. $19^{18}$ (some MSS, but very dub., though no doubt עיר ההרס contains an *allusion* to it) עיר החרס (Σ πόλις ἡλίου, 𝔙 civitas solis).

8–10, regarded by Be. Du. Bu. as an insertion, on the ground that they speak of the creative works of God, whereas the context, both vv.$^{4-7}$ and v.$^{11ff.}$, relates to the destructive, or (v.$^{11f.}$) elusive and arbitrary, character of His operations, and that the latter are alone in harmony with Job's argument, and present frame of mind.

8. בָּמֳתֵי] so Is. $14^{14}$, Am. $4^{13}$; and in Qrê for במותי (*i.e.*

בָּמוֹתֵי), Dt. $32^{13}$, Is. $58^{14}$, Mic. $1^{3}$,—each time (Bu.) before a tone-syll. in pause (יָם, אֶרֶץ, עָב). As בָּמֳתֵי is the form which regularly occurs before suffixes, no doubt this—accented בָּמוֹתֵי (Bu.), with a toneless ult. between the two tone-syllables—should be always read: 𝔐 בָּמֳתֵי seems intended partly to secure a short vowel under מ, partly to get rid of the double plural (which, except in this word and מראשתי, 1 S. $26^{12}$ (text dub.), occurs only before suffixes, G-K. 87*s*), by *implying* that the abs. form is בָּמֶת (so Bu.) giving the word the form of a plur. from sg. בָּמָה (with radical ת: cf. דְּלָתוֹת from דֶּלֶת). Cf. Kö. ii. 172, 411 f., 436.

ים] 3 MSS עָב,—doubtless from Is. $14^{14}$.

[9. בסיל וכימה] Parallelism favours reading וכסיל (ו)כימה (cf. 𝔊𝔖𝔙), or, transposing, וכימה כסיל (cf. the order in $38^{31}$, Am. $5^{8}$: here 𝔊𝔖 read כימה immediately after עשה).]

11. הן יעבר עלי ולא אראה] "*Behold*, he passeth by me (whenever it may be), and I see him not!" the form of sentence suggesting, with some vividness, though not expressly in the form of a hypoth., a hypothetical case: so $12^{14.\ 15}$ $19^{7}$ $23^{8}$.

אראה] 𝔖𝔙 express אראהו (though it does not follow that they *read* this); but with verbs such as ראה and שמע the sf. is often dispensed with. [Yet here אראה ויחלף might be a wrong division (cf. Dr., *Samuel*², xxviii.) of what was intended to be read אראהו יחלף.]

ויחלף] חלף is a poet. syn. of עבר, esp. where swiftness or force is to be indicated: of a flood, Is. $8^{8}$; a tempest, $21^{1}$; a breath, Jb. $4^{15}$: cf. also $11^{10}$ (of God), $9^{26}$, Hab. $1^{11}$. In prose, only 1 S. $10^{3}$ (where Ehrlich would read וְהָלְכָה).

לו] ל is the *nota accus.* (as $5^{2}$): with בין, as $14^{21}$ $23^{8}$, Pr. $14^{15}$, Dt. $32^{39}$, Ps. $73^{17}$ $139^{2}$ (with הבין, differently, c. $6^{24}$).

12. הן יחתף מי ישיבנו] here, unless ומי should be read, מי definitely introduces the apod., and הן is more distinctly *if*; so $40^{23}$ (unless ולא יחפוז be read).

יחתף †] Aram. ܚܛܦ is to *break in pieces*. Rd., with 3 MSS, יֶחֱטֹף, *seize*, Jg. $21^{21}$, Ps. $10^{9}$ † (as ܚܛܦ, *e.g.* = *συναρπάζειν*, Acts $6^{12}$): add Pr. $23^{28}$ [Sir. $50^{4}$], where for חָתָף

rd. חֹטֵף,—אף היא כְּחֹטֵף תֶּאֱרֹב (like a *seizer*, *robber*). Σ here *ἀναρπάσει*. [Cf. the gloss in Sir. 15[17] וישיתהו ביד חותפו.]

13. רהב] 𝔊 *κήτη τὰ ὑπ' οὐρανόν* (cf. 26[12b] *τὸ κῆτος* = רהב).

15. אשר] = *I, who* . . . (*Lex.* 82*a*, 3): [אשר is not omitted in 𝔊 (Be.[K] Du.), but represented by *γάρ*].

אענה] 𝔖 Hfm. Siegfried Gr. Be. Bu. אֵעָנֶה (11[2]), unnecessarily.

לִמְשֹׁפְטִי] to my *opponent-at-law*: ptcp. of the "conjug. of attack" (Poʿel), G–K. 55*b*, *c*: cf. 1 S. 18[9] עוֹיֵן, *to be-eye*, Ps. 101[5] לוֹשֵׁן, *to be-tongue* (in slander). But Hi. Hfm. Bu. לְמִשְׁפָּטִי should supplicate *for my right* (to get justice). 𝔊 (or rather Aq. or Θ) *τοῦ κρίματος αὐτοῦ*. The change is not necessary; but Di.'s objection that התחנן is not construed with ל of the thing is hardly conclusive against it; for many similar words are so construed, as Gn. 41[55] ויצעק . . . ללחם, c. 15[23] נֹדֵד הוא ללחם (*Lex.* 515*a*). Gr. לְמוֹ שֹׁפְטִי.

16. 𝔊[B] Be.[K] Du. וְלֹא יַעֲנֵנִי, "If I called, he would *not* answer me; I cannot believe that he would hearken to my voice" [which is rhythmically easier]. But the change of ולא יענני, if it once stood here, into וַיַּעַנני is not a likely one; and if "and he answered me" is explained as is done above, the emendation is not necessary.

17. [אשר, *for*, *forasmuch as*: *Lex.* 83*b*.]

שׂערה] Nah. 1[3] †; שַׂעַר, Is. 28[2]; שָׂעַר, 27[21], Ps. 50[3], Dn. 11[40] †. Elsewhere each word always with ס (including Jb. 38[1] 40[6] סְעָרָה).

ישופני] would *bruise* me (𝔊 *ἐκτρίψῃ*; 𝔖 ܡܚܢܝ; 𝔙 conteret, שוף, as Gn. 3[15], Ps. 139[11] † (but rd. here יְסֻכֵּנִי): cf. Aram. שׁוּף, שְׁפַף, ܫܘܦ (PS. 4099*f*), to *rub*, *e.g.* with a file, Ex. 32[20] 𝔖 ܫܘܦܬ ܒܫܘܦܝܢܐ, 𝔗 וְשַׁף עַד דַּהֲוָה דַּקִּיק, Dt. 9[21] 𝔗 וְשָׁפִית יָתֵיהּ בשופינא; fig. 4[20] to *crush* (the poor, etc.), 𝔗 Ps. 72[4] (for דִּכֵּא), 89[24] (for וְכַתּוֹתִי) al. There is no need to take שוף as = שָׁאַף, to *pant* (after), *be eager* for, Ps. 56[2] כי שְׁאָפַנִי אנוש, al. (Ew. Di. Bu. Du.): the objection that bruises cannot be multipled ([b]) upon one who is already "crushed" is hypercritical: [b] is not necessarily subsequent to [a], but may well be parallel to it; and

ישופני is not, any more than the figures in $16^{9-14}$, to be understood with literal exactness. 𝔗 curiously דְּעַד חוטי בֵּינְתָא מדקדק עמי who deals finely (exactly) with me even to a hair's breadth (*i.e.* בְּשַׂעֲרָה: cf. Levy, *ChWB.* 94*a*, 184*b*; *Yeb.* 121*b*, חק"בה מדקדק עם הצדיקים כחוט הַשַּׂעֲרָה.

**והרבה**] with *waw* consec. after ישופני, as v.$^{31}$, Am. $9^{3f.}$ (Dr. 113. 3).

**18. הָשֵׁב**] irreg. for the *inf. c.*, Nu. $20^{21}$ $21^{23}$, or, more usually (Gn. $20^{6}$ etc.), the *inf. c.* with לְ (G–K. 114*m*; Kö. iii. 414*g*: cf. *Lex.* 679*d*, g).

**ישביעני**] G–K. 60*d*.

**מַמְּרֹרִים**] from מַמְרֹר †, with d. f. dirimens (G–K. 20*h*); but rd. מִמְּרֹרִים (מן after שׂבע, as Ps. $104^{13}$ al.), or (3 MSS) בַּמְּרֹרִים (cf. La. $3^{15}$ השׂביעני בַּמְּרֹרִים).

**19. הנה** and **מי יועידני**] as the text stands, "He saith" must be understood before each of these, and הנה must be taken as the challenger's call that he is ready: "Here I am!" "Wohlan!" (Di. De. Bu.). הנה, however, nowhere else stands alone for "Here I am!": there is nothing to suggest, at least in $^{a}$, the implicit "He saith"; between "I" denoting Job in $^{18}$ and $^{20}$, "I" in $^{19}$ cannot denote God (Be.); hence Hi. Me. Hfm. Be. Klo. Du. הִנֵּהוּ (Jer. $18^{3}$, Kt.), or הִנֹּה = הִנּוֹ (*Lex.* 243*b*), with יועידֶנּוּ (𝔊𝔖) in $^{b}$. Still, the challenge in Yahweh's mouth is remarkably fine and bold (Bu.): "He saith" is often understood in Heb. poetry; and if הִנֵּנִי were read for הנה, the sense would show that God was the speaker.

**20. אֶצְדָּק**] the pausal form, for אֶצְדַּק, with the minor disj. *tifḥa*, like $^{b}$ אָנִי, $^{21a}$ אָנִי; Dr. 103.

**פי**] Ol. Me. Wr. Hfm. Sgf. Be.$^{T}$ (Be.$^{K}$ with ?) פּיו; but while there is force in emphasizing Job's mouth, there would be no point (Bu. Du.) in specially mentioning the "mouth" of God.

**תם אני ויעקשני**] "I am perfect, *and* he hath," etc. = "*If* I am perfect, he hath [= will have]," etc.: cf. $3^{25a}$ $23^{13}$, וְנַפְשׁוֹ אִוְּתָה וַיָּעַשׂ, $29^{11}$, Pr. $11^{2}$ בא זדון וַיָּבֹא קלון (Dr. 153; G–K. 159*h*, 3rd case).

**וַיַּעְקְשֵׁנִי**] Hif. for וַיַּעְקִשֵׁנִי: G–K. 53*n*. Bu. Du. Be.$^{K}$ יְעַקְשֵׁנִי (or יְעַקְשֵׁנִי), as the Hif. of עקש does not occur: Bu. Be. also וִי׳

(not וַיְ); but this implies an improbable use of *waw* of the apodosis.

21–22. Du. reconstructs thus (the last cl. from $^{24b}$): תם אני לֹא אדע נפשי אמאס חיי אחת הִיא: תם ורשע הוא מכלה אם לא אפוֹ מי הוּא [a succession of four-stressed lines!].

23. מַסַּת] (*a*) *melting away, despair*, from √ מָסַס (cf. מָס, $6^{14}$, —if correct); so Ew. Di. De. ("perh."), Bu. Du. (*b*) *trial*, from √ נָסָה, as מַסָּה, Dt. $4^{34}$ al., and in particular trial by calamity, like NT. *πειρασμός*: so Hi., Ges. De.—Ges. De. actually rendering "calamity" (hence RVm.). Gr. Che. לְמַכַּת.

24. נתנה] 𝔖 Be.$^{K}$ נְתָנָה.

אם לא אפו מי הוא] "If not, then, who is it?" cf. $24^{25}$ ואם לא אֵפוֹ מי יכויבני, Gen. $43^{11}$ אם כן אֵפוֹא זאת עֲשׂוּ, "If it is so, then, do this." (א)אֵפוֹ is an enclitic particle, always following the word, or words, to which it relates: see, further, *Lex.* 66*a*. Acc. to the Massorah (Baer, *Job*, p. 39), it is always written אפוא, except in Jb. $17^{15}$ $19^{6.\,23}$ $24^{25}$. Baer and Ginsb. have אֵפוֹא here; but Kit. with Hahn and other edd. have אֵפוֹ. The סביר (see on 1 S. $12^{5}$; Ginsb. *Introd. to Hebrew Bible*, p. 187 ff.) אם לא הוא מי אפוא has nothing to recommend it.

25. לא ראו] a circ. cl. (Gn. $44^{4}$): Dr. 162, 163; G–K. 156*f*.

26. חלפו] see on v.$^{11}$.

עם] *with* = *like*, as $37^{18}$ $40^{15}$ (*Lex.* 768*a*).

אֵבֶה†] Arab. *'abā'* (coll.), *arundines* (Freyt.) = גֹּמֶא, Is. $18^{2}$. [Both expressions refer to] craft made of reeds, light and swift [cf. Plut. *Isis and Osiris*, c. 18; Pliny, *N.H.* vi. 24 ("papyraceae naves"); Lucan, iv. 136 (conseritur bibula Memphitis cymba papyro)]; Heliod. *Aeth.* x. 460. See, further, Erman, *Life in Ancient Egypt*, 479 ff.; the notes on the present passage in Schultens, Hi., *SBOT* on Is. $18^{2}$, *E.Bi.* 4025 [4478] and *s.v.* Egypt, § 8, end. [אבה was misunderstood by the ancient versions: 𝔊 renders (?) *ἴχνος ὁδοῦ*; 𝔗 connects אבה with אֵב and renders דטעינן מנדיא, cf. 𝔙 "poma portantes"; Symm. *σπεύδουσαι* connects with אבה, *to wish*; so Levi ben Gershom, אבה הוא מענין רצון, AVm. "ships of desire." Many MSS of 𝔓 and 𝔖 read איבה, enmity. The view that אניות אבה are "boats of reeds" is recorded along with others in the mediæval (12th cent.)

Hebrew commentary on Job edited by W. A. Wright (1905): עם אניות אבה כאניות איבים ולסטין הנופלים פתאם על האדם ויש או׳ אבה נושאים אביב כי הם ממהרות לרוץ שרוצים למכור בעודו באיבו וגם יש או׳ שאניות עשויות מגמא (cf. Is. $18^2$) כי בעוד הגומא לח יעשו הספינות. But the correct etymology and the modern acceptance of the explanation "ships of papyrus" are due to Hiller, *Hierophyticon* (1725), part 2, p. 202, and Schultens (1737).]

יטוש †] 𝔖𝔗 טוּס, to *fly*, as Hab. $1^8$ 𝔗 כנישרא דטאים למיכל, Is. $31^5$, Jb. $5^7$.

27. אמרי] rd. אמרתי (so Kenn. 192). The inf. after אם is wholly against usage. The inf. might stand as the subj. of a sentence (2 S. $15^{20}$, Jer. $9^5$); but hardly in Jg. $19^9$: Zeph. $3^{20}$ is corrupt; in Ps. $23^6$ rd. וישבתי.

אבליגה] [הבליג, *to look cheerful*, *brighten up*, $10^{20}$, Ps. $39^{14}$; but in Am. $5^9$ † (if the text be correct) transitively, *to cause to be bright*, or *flash forth*. The proper names בלגה, בלגי, may, *perhaps*, be from the same root; the noun מבליגית (Jer. $8^{18}$ †) is textually doubtful (cf. 𝔊). Mediæval Jewish philologists conjectured, wrongly as we now know, that בלג meant *to recover strength*, *strengthen* (hence the renderings in RV.; see Dr. on Am. $5^9$). The real meaning, which is strictly synonymous with the preceding phrase (אעזבה פני) here, is, as Schultens pointed out, clear from the Arabic: بلج means *to have a clear space between the eyes*, *to have a cheerful countenance*, *to be cheerful*; بلجة means *inter alia*, *the light in the last part of the night*, *the light of dawn*. Mohammed was said to be ابلج الوجه, *bright*, or *cheerful of countenance*: see Lane, p. 245 f.]

29. ארשע] "I *am to be* guilty," viz. in the judgment and estimate of another (Hi.): cf. $10^{15}$ $12^4$ $15^{28}$ $17^6$ $19^{16}$ $34^6$, 1 S. $20^5$ ("*ought* to sit"), $28^1$ ("that with me thou *oughtest to* go forth in battle"): Dr. 39*a*; G–K. 107*n*, end.

30. במו, Kt.] so 𝔊; 𝔖𝔙𝔗 express Qrê בְּמֵי. במו is preferable: "snow-*water*," or melted snow, is not particularly suggestive of either whiteness or cleanness.

וְהזכֹותי] the pf. with וְ consec. carrying on אם התרחצתי, which means, "If I wash myself at *any* time," and is virtually

= אם אחרחץ (Dr. 138 beg. comp. with 136 beg.), and is hence continued by the pf. with וְ consec., as $11^{13}$ (notice וּפְרשׂת), Gen. $43^{9}$ אם לא הביאתיו אליך והצגתיו לפניך, the tone being held back by the minor disj. accent (Dr. 104).

**31.** אָז] introducing the apod. Very rare, except where the prot. has לו or לולא, and only for the sake of emph. (as here, Is. $58^{14}$, Pr. $2^{5}$ †): see Dr. 136*a*, *Obs.* 2; *Lex.* 23*a*. In an ordinary conditional sentence, "then" in EVV. simply expresses וְ (as $8^{18}$).

בשחת] that the "pit" is conceived as containing mud and water is evident from the context. 𝔊 ἐν ῥύπῳ, whence Hfm. בַּסֻּחֹת, Be. Du. בַּסֻּחָה or בְּסֻחָה. But there is no evidence that סוחה (Is. $5^{25}$ †) or סְחִי (Lam. $3^{45}$ †; cf. the vb. Ezk. $26^{4}$ † וְסִחֵתִי עֲפָרָהּ ממנה: prop. something *washed off* or *away*; cf. Aram. סְחִי, ܣܚܐ, to *wash oneself*), *offscourings*, *refuse* (𝔗 סְחִיתָא, Zeph. $1^{7}$, for גְּלָלִים) denotes anything liquid, in which a person might be immersed.

שלמותי] Lag. "מְשֻׁלָּמָי vel simile quicquam," Du. שֹׁלְמָי, *my friends* (Ps. $7^{5}$); very needlessly,—"ein schlechter Einfall," Bu.

**32.** לא איש וג׳] "(it is) not a man like myself (that) I might answer him": לא, as Gen. $29^{7}$ לא עת הֵאָסֵף המקנה, 2 K. $4^{23}$ (*Lex.* 519*a*, b). אעננו and נבוא are voluntatives, without וְ (Dr. 64, *Obs.*). So יָשֵׁת, v.[33] (cf. G–K. 109*i*).

**33.** לא] 13 MSS, 𝔊 (εἴθε), 𝔖 לֻא=לוּ, which, as לא יש (for אין) does not recur elsewhere in Heb., is preferred by Me. Sgf. Bi. Gr. Be. Bu. (for לוּ יֵשׁ see $16^{4}$, Nu. $22^{29}$). Hi. De. Di. Du. prefer לא, objecting to לוּ that, as [32] denies that God and man are on an equality with each other, it is idle to wish for an umpire to whom both would have to submit, and pointing out also that [34] does not continue the (supposed) wish of [33] that there were such an umpire, but rests upon the supposition that no such umpire exists. The passionate wish, "O that there *were*—there is some emph. in the יש—an umpire between us!" would be in itself thoroughly in keeping with Job's frame of mind; but it must be admitted that לא יש (which might have been chosen for the assonance with לא איש in [32]) suits the present context better.

**34.** תבעתַנִּי] as $7^{14}$.

## CHAPTER X.

1. נָקְטָה] The √ is קוט, so the form ought to be נָקֹטָה (cf. Ezk. $20^{43}$ $36^{31}$ וְנִקְטֹתֶם); but vbs. ע״ו sometimes follow the analogy of vbs. ע״ע; hence וְנָקֹטוּ (G–K. 67*t*), Ezk. $6^{9}$ for וְנָקֹטוּ, and here (implicitly) נָקַטָּה (G–K. 72*dd*), written נָקְטָה, with neglect of the duplication, like נָסְבָה for נָסַבָּה, Ezk. $41^{7}$ (G–K. 69*dd*).

עלי] 𝔊 *ἐπ' αὐτόν* = עָלָיו, *against him* (God): so Me. Be. Du.; but the change is no improvement, besides being unnecessary.

2. תריבני] with sf. in the acc., as Dt. $33^{8}$, Is. $27^{8}$ † (in Is. $49^{25}$ את is the prep., as Pr. $25^{9}$ al.); G–K. 117*x*.

3. [יגיע כפיך] what thy hands have toiled to produce: cf. יגע כ׳, Gn. $31^{42}$ (‖ עָנְיִי), Hag. $1^{11}$ (the result of a farmer's labour), Ps. $128^{2}$ † (so BDB.). The root meaning of יגע, *to toil*, *grow weary*, probably makes itself sufficiently felt in the phrase יגיע כ׳ to give it a different nuance from מעשה ידיו, which suggests the skill, whereas יגיע כ׳ suggests the toil, required to produce a thing. Since man's work involves both skill and toil, both phrases may obviously and naturally be applied to the same human labours: so, *e.g.*, in Hag. $2^{17}$ the result of work in the fields is מעשה ידיו, in $1^{11}$ יגיע כ׳. God's work is elsewhere and most naturally described as מעשה ידיך: יגיע כפיך used of God's work here is altogether exceptional and therefore particularly noticeable.]

6. לעוני] בקש ל׳, as Pr. $18^{1}$ †, ל being the *nota accus.*: cp. $5^{2}$ n. דרש ל׳, to *inquire about*, as 2 S. $11^{3}$: דרש (abs.), of a judicial inquiry, Dt. $13^{15}$ $17^{4.\ 9}$ $19^{18}$.

7a. על] = *notwithstanding* (*Lex.* 754*b*), as $16^{17}$ $34^{6}$; and, before a rel. cl., Is. $53^{9}$.

7b. Be. ואין בְּיָדִי פָּשַׁע (1 S. 24[12]), Du. Be.[K]: ואין בידי מֵעַל,— to improve the parallelism with [a].

8. יחד סביב ותבלעני] 𝔊 *μετὰ ταῦτα μεταβαλών με ἔπαισας* (𝔖 also ܒܬܪ ܗܕܐ ܘܐܫܬܠܡ for יחד); whence Me. Wr., for יחד סביב, אַחַר תָּשׁוּב; De. Di. אַחַר תְּסוֹב ("perhaps better"); Bi. Bu. סַבְּתָּ; Be. סַבּוֹתָ or שַׁבְתָּ; Du. Ho. (inf. abs.) אַחַר סָבוֹב: תְּסוֹב seems the best.

10, 11. The actions described are depicted graphically by the impff. (Dr. 27*a*). Notice the rhyme: 4 lines each ending in *-ēni*.

11. תְּשַׂכְּכֵנִי] didst *intertwine* me, EVV. *knit* me *together*: Po'el from שָׂכַךְ (only here) = סָכַךְ, Ps. 139[13] † תְּסֹכְּכֵנִי בבטן אמי (סוֹךְ, cf. once, La. 2[6] שׂךְ); סֻכָּה something *intertwined*, a *thicket*, *booth*; NH. הֵסֵךְ, to *weave*.

12. חיים וגו] "life and kindness hast thou *done* (or *made*) with me" (EVV. "granted" conceals the difficulty and peculiarity of the Heb.). עם (or חסד ואמת) עשה חסד is a common expression; and if the text is right, חיים must be joined with חסד by zeugma. Di. compares 4[10] שאגת אריה וקול שחל ושני כפירים נתעו (נחצו), where the verb is obviously unsuitable to שאגה. Still the zeugma here is an extreme one; and Be.'s חֵן for חיים (cf. Est. 2[17] ותשא חֵן וָחֶסֶד לפניו) is clever and plausible. 𝔊 has *ἔθου* for עשית; whence Du. שַׂמְתָּ עמדי (11[17]) חיים וְחֶלֶד, "Leben und *Lebenskraft* hast du mir zugegeben"; but שִׂית עִם is not to "grant *to*," nor is there any evidence that חלד means "Lebens*kraft*."

14. ושמרתני] Sgf. om. ו as dittogr. from זמעוני; Be.[T] (not Be.[K]) om. ו, as not read by 𝔊𝔖. But (1) *καί* is not needed by Greek idiom; so there is no evidence that 𝔊 did not read ו: in 7[4] 𝔊 has *λέγω* for ואמרתי, in 8[18] *ψεύσεται* for וְכִחֲשׁ, in 21[6] *ἐσπούδακα* for ונכהלתי, in Ps. 89[33] *ἐπισκέψομαι* for ופקדתי, in Gn. 18[26] *ἀφήσω* for ונשאתי, in 24[8] *καθαρὸς ἔσῃ* for ונקית; see also 43[8. (9)] 47[5b (6b)] etc.; 𝔖 expresses ו in 7[4] 8[18], but not in 21[6], Ps. 89[32 (33)], Gn. 18[26] 24[8] 43[9] 47[6]; nor (2) is the omission necessary or even desirable. The syntax of the passage is indeed unique: what in God's mouth would be אם חָטָא ושמרתיו ומעונו לא אנקנו (2 S. 15[33], 2 K. 7[4]) is turned into oblique narrative in order to

express Job's *thought* of what God would do; but it does not appear why, in this change, the וְ before שׂ should be omitted, and לא תנקני in [b] and לא אשא in [15] are distinctly against its omission; for in the apodosis of a hypoth. sentence the bare impf. and the pf. with וְ cons. are syntactically equivalent, and mutually interchangeable; comp. *e.g.* Gn. $18^{26}$ with $^{28}$, Jg. $11^{30f.}$ with $13^{16a}$ (see further instances in Dr. 136 i, *a* and *β*, 138 i, *a* and *β*, ii, *a* and *β*).

15. אללי] Mic. $7^{1}$ †. Cf. אֲלָה (Jl. $1^{8}$ †), אָלַל, to *lament*; and Eth. *alê*, "woe!" (Di. *Lex.* 718).

וְרֹאֵה] The imper. of ראה (though doubtless so meant by the punctuation) does not agree with the context: so רֹאֶה, if right, must be the *st. c.* of רָאֶה, a verbal adj. of the same form as קְשֵׁה, רָוֶה, *soaked, saturated*, as גֵּו רָוֶה, Is. $58^{11}$; כְּלֶה, Dt. $28^{32}$ (עֵינַיִם כָּלוֹת). But Geiger (*Jüd. Zsch.* iv. 213, v. 191, ix. 130), Che. Lag. Di. Del. Be. Bu. וּרְוֵה עָנְיִי, "and *saturated* with affliction" (not "*my* affliction"): cf. La. $3^{15}$ הִשְׂבִּיעַנִי בַּמְּרוֹרִים הִרְוַנִי לַעֲנָה; also, for the same two words in parallelism, Jer. $31^{14}$ וְרִוִּיתִי נפש הכהנים דָּשֶׁן וְעַמִּי אֶת־טוּבִי יִשְׂבְּעוּ. 𝔊 does not express וראה עניי. Du. deletes $^{15c.\ 16a}$, as both disturbing to the metre and interrupting the thought,—$^{16b.\ 17a}$ (the next distich) carrying on the thought of $^{15ab}$: the lines (for which 𝔊 has *πλήρης γὰρ ἀτιμίας εἰμί* (שְׂבַע קלון אָנִי), *ἀγρεύομαι γὰρ ὡς λέων εἰς σφαγήν* (=ולַהֲרֵגָה כשחל יצודני),—but the comparison to a hunted and slain *lion* is hardly probable) he supposes to be a quotation from some well-known place by a scribe (Be.$^{K}$ del. as gloss, with a ?).

16 17. The verbs are all jussives; notice תָּשֹׁב and esp. תֶּרֶב: for the double jussive in a conditional sentence, see Dr. 152. 3; cf. in Arabic, 151, *Obs.*; G–K. 109*h*.

תשב תתפלא] = thou wouldest *again* show thyself marvellous (G–K. 120*g*).

17. עדיך נגדי] 𝔊 (*ἐπανακαινίζων*) *ἐπ' ἐμὲ τὴν ἔτασίν μου* (𝔊$^{A}$ *σου*), whence Bi.$^{2}$ נֶגְעִי (so long as I live) עֲדִי, Be.$^{T}$ (or נגעך) עלי נִגְעִי, Ho. עָלַי נִגְעִי: for *ἔτασις* = נֶגַע, cf. Gn. $12^{17}$ *καὶ ἤτασεν ὁ θεὸς τὸν Φαραω ἐτασμοῖς μεγάλοις* = וַיְנַגַּע יְ את־פ' נגעים גדולים. נֶגַע does not occur elsewhere in Job; but

see Ps. $38^{12}$ מְמַנְגֵּד נִגְעִי יַעֲמֹדוּ, and $39^{11}$ הָסֵר מֵעָלַי נִגְעֶךָ (varied from Jb. $9^{34a}$). Che. מוֹעָדָיו "his *troops*"; but the sense is too uncertain (Is. $14^{31}$ †).

כעשך] כעס for כעס, see on $5^{2}$.

חליפות וצבא עמי] 𝔊 ἐπήγαγες δὲ ἐπ' ἐμὲ πειρατήρια (πειρ. = צבא, $7^{1}$, = גדוד, $19^{12}$, Ps. $18^{30}$, Gn. $49^{19}$), 𝔖 ܣܓܘܕ ܥܠ ܓܘܕ, 𝔗 ולכב, מתחלפן מחוואתא מיתחיילין נגאי, 𝔙 et pœnæ militant in me. Unless Job is passing from the description of God's intention ("*wouldest* renew," "*wouldest* increase") to a description of the *fact*,—and even then, whether we render "relays ($1$ K. $5^{28}$) and a host are (in conflict) with me," or (Di.) as an exclam., "relays and a host (in conflict) with me!" the combination "relays and a host" is strange, and a verb is strongly desiderated—read וְתַחֲלֹף צְבָאֶיךָ עִמִּי, "and *thou wouldest renew* (Is. $40^{31}$ $41^{1}$) thy hosts (= bring fresh hosts: cf. for the figure יחד יבאו גדודיו, $19^{12}$) against me" (cf. Che. *Exp.*, June 1897, p. 409, תחליף צבאיך עמי, though he regards the words as a gloss on $^{17a}$). Kt.$^{Or.}$ יצבא, read as יַצְבֵּא (or תַּצְבֵּא), *wouldst muster* ($2$ K. $25^{19}$ = Jer. $52^{25}$), would also suit, with less change in the Heb. Bu. וְתַחֲלֹף צְבָאֶיךָ עָלָי ("and wouldest renew thy *warfare*"), Du. וְתַחֲלֹף צָבָא עלי; but עִמִּי may remain (in spite of עמדי in $^{a}$): it is idiom. in the sense of "(in conflict) *with*," $9^{14}$, Ps. $94^{16}$ (*Lex.* 767*b*, c).

**18.** אגרע] I *ought to have* expired, and so אהיה and אובל in $^{19}$ (Dr. 39*β*; and on $9^{29}$). 𝔊 *καὶ οὐκ ἀπέθανον*, and *οὐκ εἶδεν*, and *οὐκ ἀπηλλάγην* in $19^{b}$, not understanding the force of the impf., and paraphrasing to make sense.

**20.** יחדל] Kt. יֶחְדַּל, Qrê וְיֶחְדַּל. But for ימי יחדל 𝔊 has (*ἢ οὐκ ὀλίγος ἐστὶν*) *ὁ βίος τοῦ χρόνου μου* (*A* Syr.-H., Hier. Copt. Arab.$^{Baud.}$ better, *ὁ χρόνος τοῦ βίου μου*), and 𝔖 ܢܬܒ ܒܥܠ = יְמֵי חַלְדִּי, a "schöne Lesung" (Bu.), obviously superior to either יחדל or וחדל; so Wr. Bi.$^{2}$ Be. Bu. Du. Ho. St. On חלד, *v.* on $11^{17}$.

וישית] Kt. יָשֵׁת (juss., for יָשֶׁת), Qrê וְשִׁית (imper.). With שׁית an ellipse of ידו, פניו, עיניו, לבו ($7^{17}$: cp. Is. $41^{22}$) might be supposed; but though to set the hand, face, etc., *upon* or *to* is intelligible, to set . . . *from* is not a natural expression;

we should expect "to *remove* from." Du. *Lass ab von mir*, suggesting that "שית מן is perhaps a techn. term from the workshop or war; cf. שית in Ps. $3^7$ אשר סביב שָׁתוּ עלי (Is. $22^7$), and שִׂימוּ 1 K. $20^{12}$; a word like יָד may be supplied"; but the difficulty of setting the hand "*from*" still remains. 𝔊 ἔασόν με (= שְׁעֵה, $7^{19}$), 𝔖 פריק; and שְׁעֵה, or שַׁע, is very probable. Cf. especially Ps. $39^{14}$ (noticing the sequel) הָשַׁע (rd. שְׁעֵה,—or, at least, if the Hif. was really in use, הָשַׁע) ממני ואבלינה בטרם אלך ואינני.

**21. צלמות**] see on $3^5$.

**22. עַפָּתָה**] Am. $4^{13}$ (עֵיפָה) †; cf. מָעוּף (in מְעוּף צוקה), Is. $8^{22}$ †, מוּעָף, v.$^{23}$ †, and תָּעֻפָּה (תְּעוּפָה), Jb. $11^{17}$ †. The ־ָה, by G–K. 90*g*. עָ seems to be the Mass. reading (*v.* Gi.): the MSS which Baer prefers have עִי (see Baer, p. 40).

**ולא סדרים**] = *and disorders*, the לא negativing סְ, as in בחרב לא־איש, הם קנאוני בלא־אל . . . ואני אקניאם בלא־עם, etc. (G–K. 152*a*, *note*). סֵדֶר, only here in OT.,—though שְׂדֵרוֹת, *rows, ranks*, 2 K. $11^{8.15}$ = 2 Ch. $23^{14}$ (cf. 1 K $6^9$; Jg. $3^{23}$) † is substantially the same word,—means *ordered arrangement, row*: both סָדַר, to *set in order*, and סֵדֶר are common in Aram. and NH. (עָרַךְ=סַדֵּר, Gn. $22^9$ ⑲; מַעֲרָכָה=סִדְרָא Lv. $24^6$ ⑲). 𝔊 for ולא סדרים has *οὖ οὐκ ἔστιν φέγγος* = ולא נְהָרָה ($3^4$): Schwally, *Leben nach d. Tode*, 1892, p. 61 *n.*, Be.

**ותפע**] and *it* shineth; G–K. 144*c*. The poet dwells upon the thought of the great darkness of Sheol. To some critics, however, parts, or even the whole, appear to be tautologous; and so Bi. Du. suppose the whole v. to be an expansion of $^{21b}$ by a later hand, while Me. Sgf. Gr. Che. Be.$^T$ excise ותפע כמו אפל as a faulty dittograph of עפתה כמו אפל. Really, however, as Bu. remarks, the v. forms a forcible and poetical climax to vv.$^{18-21}$, though he admits that in parts it is over-full: he would thus read ארץ עיפתה ולא סדרים ותפע כמו אפל: the comparison of one kind of darkness with another (עפתה כמו אפל) is not natural; and he supposes that a scribe's eye passed from עפתה to ותפע, and he accordingly wrote by mistake the two following words כמו אפל, and then, as ולא סדרים was too short for the next clause, prefixed to it צלמות. The closing tristich is effective; but the repetition of כמו אפל cannot be called an elegancy.

## CHAPTER XI.

2. הֲרֹב דברים] 𝔊 *ὁ τὰ πολλὰ λέγων*, 𝔖 *ὁ πολύλαλος*, 𝔗 דמסגי מילייא, 𝔙 *qui multa loquitur*, Saad. كثير الكلام, *i.e.* הֲרַב ד׳. Either might be right; but the variety of 𝔐 is more pleasing.

3. יחרישו] the only place in which החריש means "to *make* silent"; hence as 𝔖 has, "Lo, on account of thy words (על מליך) the dead (!) are silent," Be. would read לְבָרֶיךָ, and Du. (but only with "wohl") either this, or (better) מְבָרֶיךָ or על ברך. But there is no reason why החריש, though it usually means to *show silence*, should not also have denoted *make silent*. 𝔊 strangely *εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος*,—as though (Du.) מְבֹרָךְ (בָּרוּךְ) מֵעֵט יָם יֻלַּד אִשָּׁה!

וַתִּלְעַג] As Di. rightly remarks, וַ can only express something that has actually taken place: so that EVV., "*Should* thy boastings . . .?" is incorrect, and vv.[3. 4] must be rendered, "Thy boastings *bring* men to silence," etc. If the words are to be taken as a question, we must read וְתִלְעַג (with וְתֹאמַר in [4]); so Bu.

מַכְלִם] The Hif. written defectively, "as often in Job in pause ($14^{9}$ $21^{10}$ $22^{29}$ $29^{13}$ $35^{16}$") (Bu.). 𝔊 *ὁ ἀντικρινόμενος* = מֹכִיחַ. 𝔖 has a doublet, וְיִכְלֹם כֹּלֵם and וְיַכְלִמוּם כֹּלֵם. Hence Be.[T] מֹכִיחַ (cf. $32^{12}$); Be.[K] either מֹכִיחֲךָ or כֹּלְאֵ לָךְ: but upon insufficient grounds.

4. לִקְחִי] 𝔊 *Καθαρός εἰμι τοῖς ἔργοις*, 𝔖 ܙܟܝܬ ܒܥܒܕܝ, rightly have I *behaved myself*, whence Be. Du. Ho. St., observing also that Job has never claimed that his "doctrine" is pure, and comparing [b], would read לִבְתִּי, *my walking* (behaviour). This may be right (see $9^{21}$ תם אני): the moral sense of לבתי would be apparent from זֹךְ (cf. Pr. $15^{21}$ ואיש תבונה יְיַשֶּׁר־לָכֶת; *Lex.* 234*b*).

בעיניך] in thy eyes, *i.e.* God's: see $10^{7}$. 𝔊 *ἐναντίον αὐτοῦ*

= בעיניו; so Me. Be.; there is, however, no antecedent to the pron., and the imagined address to God is more forcible (cf. $10^{2ff.}$). Sgf. Du. בְּעֵינֶיךָ; but Job claims more than this ($10^{7}$).

5. מי יתן אלוה דבר] the position of אלוה is very anomalous, and not really paralleled by לֹא נתן סיחון את ישראל עֲבֹר, Nu. $21^{23}$, cf. $20^{21}$, and לא האמין סיחון את ישראל עֲבֹר, Jg. $11^{20}$ (Kö. 414*g*, *h*); we should expect either דַּבֶּר אֱלוֹהַּ, lit. "the speaking of God" (cf. Ex. $16^{3}$ מי יהן מותנו וג׳, 2 S. $19^{1}$) or מי יתן אֱלוֹהַּ יְדַבֵּר (cf. c. $14^{13}$ $6^{8}$). ידבר would agree well with the foll. ויפתח ($14^{13}$).

6. כי כפלאים] so G ὅτι διπλοῦς, VT. But why should only "double" be mentioned (the paraphrase *manifold*, V *multiplex*, being very doubtful)? Read כי פְלָאִים with Be.$^{T}$ Bu. Ch. (*EB.* 2471) (not כי כפלאים, as Me. Bi.$^{2}$ Du. Ho., for the secrets of God's wisdom *are* wonders, and not merely *like* wonders; the fact that they are "wonders" need not imply (Du.) that, if declared to him by God, they would be above man's comprehension), "that it is *marvellous* in effective counsel"; cf. Is. $28^{29}$ הִפְלִא עצה הגדיל תושיה, and עשה פלא of God often.

ודע] "so know!" the imper. with ו denoting a consequence expected with certainty (G–K. 110*i*; Dr. 65), though (Bu.) "וְחֵדַע would be clearer." G καὶ τότε γνώσῃ, though it can hardly be inferred from this that the translators *read* וְתֵדַע (Me.).

כי יַשֶּׁה לך אלוה מֵעֲוֹנֶךָ] "causeth to be forgotten for thee (somewhat) of (מן, part.) thine iniquity," *i.e.* allows it to be unremembered, not brought up against thee. So Di. RVm.; cf. T אנשי לך. Bu. נָשָׁה, *hath forgotten*. G ὅτι ἄξιά σοι ἀπέβη ἀπὸ Κυρίου ὧν ἡμάρτηκας, whence Bi.[1] כי יְשַׁוֶּה לך וג׳, "that he *makes equal*, *requites*, to thee"; with this, however, כעונך must be read (Bu.) for מעונך. Du. considers G to express כי יִשְׁוֶה לך מֵאֱלוֹהַּ כַּעֲוֹנֶךָ, "that there came to thee from God what corresponded to thy iniquity" (lit. "that it was equalled to thee from God according to thy iniquity"), though on account of its artificiality he thinks it inferior to M: in either form, however, he regards the clause as a gloss, partly on account of its incompatibility with v.$^{13ff.}$, partly on account of its prosaic character. But the clause is in substance, whatever

its exact form may have originally been, the necessary denial of [4] (Bu.). For ἄξιον = שוה, cf. $33^{27}$ ולא שָׁוָה לי (where see note), Pr. $3^{15}$ $8^{11}$, Est. $7^{4}$.

7b. תמצא] The repetition of the same word has led to the suspicion that it is due to a scribe: see, however, $8^{3}$ (Di.); and note that מצא does not each time express the same sense [cf. G. B. Gray, *Forms of Hebrew Poetry*, p. 154]. Be. Bu. תֵּצֵא; but "go out" is not suitable, nor does it equal "dringen" (Bu.). If a change is needed, תָּבוֹא (Du.) is better, but תנע (Sgf.) best.

8. גבהי שמים] In 𝔐 an exclamation, *The heights of heaven! what canst thou do* (sc. to scale them)? Cf. $22^{12}$ 𝔐 הלא אלוה גֹּבַהּ שׁ׳; and עִמְקֵי שאול, Pr. $9^{18}$ (Bu.). 𝔊 ὑψηλὸς ὁ οὐρανός = (Du.) גְּבֹהֵי שמים, which suggests either (Ol.) גְּבֹהַּ מְשָׁמַיִם, or—as feminines follow—גְּבֹהָה משמים (Me. Sgf. Be. Du.; Di. also inclines; cf. 𝔙 excelsior caelo est). The fem. adjj. will refer to חכלית [not to חכמה—Di. Du. Peake]; the limits of the Almighty are in every direction unsearchable.

9. מִדָּהּ] as pointed, for מִדָּתָהּ: G–K. 91*e*, *end*; and see on $5^{13}$. But it is better to read מִדָּה as an adv. accus. (Ew. Di. Bu. etc.): cf. $15^{10}$ כביר מאביך ימים, and G–K. 131*p*, *q*, *r* ("apposition in the wider sense" being a not very happy expression for the adv. accus.).

10. יחלף] Gr. יחתף (יחטף), *if he seizes* ($9^{12}$), which suits ויסגיר even better than יחליף, and may well be right.

[אם יחליף ויסגיר ויקהיל ומי ישיבנו] 𝔊 *ἐὰν δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ, τί ἐποίησας;* cp. $9^{12}$ 𝔊. Be.[T (cf. K)] considers the v. to be patched up from Job's words in $9^{11.\ 12}$ and interpolated here, as is $12^{14}$ between vv.[7] and [8] in MS [Ken. 34]. He also denies to the v. rhythmical structure: and it is in fact necessary to stress the particle אם in order to obtain the rhythm 3 : 3. If, however, this could be tolerated, the structure of the v. would have some resemblance to Gn. $49^{9}$, Nu. $23^{23}$, on which see Gray, *Forms of Hebrew Poetry*, 79 f.]

ומי] The apod. introduced by ו (except in the case of a pf. with ו cons.) is rare, though instances occur, *e.g.* $14^{7}$, Jos. $20^{5}$, 2 Ch. $7^{14}$ ואני (Dr. 124, 136; and *Obs.* 2).

11. ולא יתבונן] A circ. cl. = *without considering it.* [Some read לו for לא (note the variants in $13^{15}$), *and to it he gives heed*, which, however, lays a rather unnecessary stress on לוֹ. 𝔖 either did not read, or reading did not render, a negative—ܘܚܙܐ ܥܘܠܐ ܘܗܘ ܡܬܒܝܢ; but it is very unwise to claim, as Du. does, that 𝔊 (*ἰδὼν δὲ ἄτοπα οὐ παρόψεται*) read לו not לא. Ehrlich would read לא יתבוננו, *which they perceive not.*]

12. The following are the principal interpretations of this difficult verse:—

1. Di. Du. Volz:—

And so a hollow man getteth understanding,
And a wild ass's colt is born a man,

*i.e.* (as explained above), By the judgments of the All-wise, ignorance and conceit are removed, and an obstinate and intractable nature, like Job's, is tamed. ילבב only here; but, as לב = *understanding*, the rendering given is a natural one for it (so already Rashi and Ibn Ezra, יִקְנֶה לב: Qi. (*Lex.*) פֵּירוּשׁ האדם נבוב וְחָלוּל בַּתְּחִלָּה בְּאֵין דֵּעָה ואחר כך ילבב שיש לי לבב ודעת).

2. De.[1] Kamph. Studer, and (substantially) RVm.:—

But a hollow man getteth understanding,
And (= as little as) a wild ass's colt is born a man:

*and* expressing a comparison, as $5^7$ (where see n.). But this rendering represents Job as incorrigible, and is inconsistent with v.[13ff.], in which Zophar sets himself to reform Job.

3. Hi. De.[2]:—

But (even) a hollow man may get understanding,
And a wild ass's colt be born a man.

None need be despaired of: even the least intelligent, just as Job, may get wisdom, and the most intractable may be tamed.

4. Bu. (with יִלָּמֵד for אָדָם לִדֵּ):—

But a hollow man may get understanding,
And a wild ass's colt may let itself be tamed:

נלמד, be *taught*, or, of an animal, be *trained* or *tamed*, as Hos. 10[11] עֶגְלָה מְלֻמָּדָה. Older scholars regarded the Nif. ילבב as *privative*: so Ges. (*Thes.* 738*a*) "*Sed homo cavus* est et *mente caret, et* instar *pulli onagri homo nascitur.* Significatur imbecillitas et stupor ingenii humani cum divina sapientia comparati." RV. "But vain man is void of understanding, Yea, man is born (as) a wild ass's colt." But though the Pi. is so used as to acquire a privative sense (Ew. § 120*e*; G–K. 52*h*), there is no evidence that the Nif. ever acquired it.

עיר פרא] appos., "a foal, a wild ass," עיר denoting the genus, and פרא the species, like נערה בתולה, "a girl, a virgin"; G–K. 131*b* (but 131*c*, *n.* עיר is treated as a *st. c.*).

אדם יולד] may be born a man,—אדם accus. of the product (G–K. 121*d*; cf. on 15[7]).

13. הכינות] 𝔊 *καθαρὰν ἔθου* = הֲזַכֹּתָ.

ופרשת] the pf. and ו cons., carrying on the hypoth. אם . . . הכינות; see on 9[30].

14. The v., as it stands, must be parenthetical (cf. 8[6a], Di.), [15] being the apod. to [13]. Du., arguing that such an important condition for a prayer to be accepted would not appear in a parenth. clause, would read אם־און מִיָּדְךָ הִרְחִיק ולא וגו, "If naughtiness keeps far (הרחיק intr. as Gn. 44[4] al.) from thy hand, And iniquity dwelleth (*v.i.*) not in thy tent": but the exhortation that Job should himself put iniquity from him, is both more forcible and more what would be expected.

תַּשְׁכֵּן] 𝔊 (*μὴ αὐλισθήτω*), 'ΑΘΣΨ, Du. Be. תִּשְׁכֹּן: weaker and unnecessary.

אֹהָלִיךָ] so always (for אָהֳ) in the pl. before light suffixes: G–K. 93*r*. But 𝔊𝔖𝔗 'ΑΣΘΨ, Saad., and 40 MSS אָהֳלְךָ (Ps. 61[5]), which is perhaps preferable (cf. the sg. in 5[24] 19[12] 22[23] 29[4] 31[31]).

15. כי אז] *indeed, then*, as כי עתה, 8[6]: cf. Dr. 142; and for כי אז in the apod., though in a different case, after a protasis introduced by לו, 2 S. 2[27] 19[7] (Dr. 139).

מִמּוֹם] *away from* (= *without*) *spot*: מן, *away from*, as 28[4], Nu. 15[24] al. (*Lex.* 578*a*, b); and = *without*, as 19[26] 21[9], Pr. 1[33]

(*ib.*). 𝔊 ὥσπερ ὕδωρ καθαρόν = כמים, supposed by Bi. Be. to have crept in here from v.[16b]; ממום, representing it, is consequently deleted by them.

מֻצָּק] *firmly established*, Hof. ptcp. of יָצַק: in many edd. מֻצָּק; cf. G–K. 71. יָצַק is to *pour out*; but the word is often used of the *casting* of metals; and hence, in the pass. ptcp. and some derivatives, it appears to have acquired the sense of *firm*: cf. 37[18] חֲזָקִים כִּרְאִי מוּצָק, "strong as a *molten* (i.e. *firmly cast*) mirror," 41[15. 16] יָצוּק; 38[38] בְּצֶקֶת עָפָר לַמּוּצָק, "when the dust floweth into *compactness*"; 1 S. 2[8] מָצוּק (in מְצוּקֵי ארץ), a *cast* (metal column) = *strong support*. Me. Wr. והיית מֻזָּק, and thou shalt be *purified* (זקק, Mal. 3[3]: cf. on 28[1]); cf. 𝔗 סְנִן מֵחִבּוּלָא (סְנַן, for זקק 28[1], Ps. 12[7]); but this does not suit well with ולא תירא. Bi., cleverly, וְהָיְתָה מְצֻקָה, "and if distress (15[24]) comes, thou wilt not fear"; Be. וְהָיִיתָ בְּצוֹק (Dn. 9[25] †) or והיית מוּצָק = "and if thou art *in distress* (or *distressed*: Hof. ptcp. of צוּק, cf. the Hif. Is. 51[13] הַמֵּצִיק), thou wilt not fear." But in the sequel (vv.[16–19]) no *recurrence* of trouble is contemplated. Bu. Du. are both satisfied with 𝔐,—Du. merely adding that any one stumbling at מֻצָּק might perhaps read better והיית מִצֹּק. But this would be poor and doubtful Heb. for "be *free from* distress."

16. כי אתה עמל תשכח] on the order (subj. obj. verb), of which there are many examples (*e.g.* Gn. 17[9], Ps. 10[14] 56[7]), see Dr. 208. 3; G–K. 142 f., *c*. 𝔖 ܘܗܝܕܝܢ for כי אתה, whence Me. Bi. Hfm. Sgf. Be. Bu. Du. would read עַתָּה for אתה. But עתה is expressed by ܗܫܐ (*v.* עתה in Job, *passim*): ܗܝܕܝܢ corresponds to אָז (v.[15] 9[31] 13[20] etc.). אתה and עתה are sometimes confused; and we may, if we please, read עתה *without* the support of 𝔖; but the change is unnecessary; a slight emph. on the pron. is not at all out of place.

כְּמַיִם] not כַּמַּיִם, the term being defined by the foll. rel. clause (*Lex.* ה, 1, f).

17. מצהרים] more (brightly) than the noon, the attribute compared being left to be understood (G–K. 133*e*); cf. Ps. 4[8], Is. 10[10]. חלד alone is as bald in Heb. as it would be in English

(EVV. have to supply "thy" in italics): rd. חַלְדְּךָ. 𝔊 ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζωή (not apparently *reading*, but supplying, the pron.),—a beautiful image, but hardly that of the Heb.

חלד] prop. *duration*; and so *time*, *age*, with the collat. idea of *transient*: Ps. $17^{14}$ $39^{6}$ $49^{2}$ $89^{48}$ (but rd. prob. מֶה חָדֵל), + Jb. $10^{20}$ (*vid. n.*), Is. $38^{11}$ עִם יושבי חֶדֶל (rd. חֶלֶד; cf. Ps. $49^{2}$) †. An interesting word. The √ does not occur in Heb.; but the Arab. خلد, to *abide* or *continue perpetually*, is very common, oft. in Qor. in the expression خالدين فيها, *abiding* in them (the gardens of Paradise) *continually* (Qor. $3^{13.\ 130.\ 197}$ etc.), and خلد *eternity*, = *eternal life*, Qor. $21^{35}$, punishment of *eternity*, $32^{14}$. The √, signifying properly to *continue*, *endure*, has thus in the two languages acquired different nuances: in Arab. it denotes *eternal* duration, in Heb., of human life, *transient* duration. EVV. Ps. $17^{14}$ $49^{2}$ *world* (*i.e.* "world" in the sense of *time*, *αἰών*, as in "world without end"), of the (fleeting) age, or existence (Ps. $49^{2}$ "ye that *dwell* in חלד"), of human life.

תֶּעְפָּה] 3 fem. sg. cohort. (the *fem.*, as $10^{22}$: G–K. 144*c*), forming, with תהיה, on the analogy of the double jussive (Dr. 152. 3), a condit. sentence. It is true, the coh. is not so used elsewhere; and the *third* pers. in the coh. is of rare occurrence (Dr. 45 *n.*; G–K. 48*d*); but, though 𝔖𝔗 express a subst., and many moderns accordingly read תְּעֻפָּה (of the same form as תְּרוּמָה, תְּבוּאָה, etc.), the hypoth. sense which seems to be intended, is expressed better by 𝔐 (so Ew. *Lb.* § 357*b*; Del. Di. Bu.).

18. וְרָבַצְתָּ] The *tipḥa* is prepositive; but the metheg, marking the countertone, shows that the pf. is *milraʿ*, and that the וְ is consequently the ו consec. So וְרָבְצָה, v.[19].

כי יש תקוה] So Pr. $19^{18}$, Ru. $1^{12}$: cf. c. $14^{7}$.

וחפרת לבטח תשכב] Dr. 162, 163, with *Obs.* In Heb., esp. in poetry, two verbs are not unfrequently put *ἀσυνδέτως*, where we should use a prep., or *so that*, to bring out the relation between them: cf. $31^{34}$ וְאִישׁ לֹא אצא פתח, not *going out* to the gate; Ps. $50^{20}$ תֵּשֵׁב באחיך תְּדַבֵּר; Nu. $14^{3}$ *so that* or *while* our children will become a prey, 1 S. $18^{5}$ ישכיל . . . וַיֵּצֵא דוד,

*doing wisely*; Is. $3^{26}$ וְנִקָּתָה לארץ תשב, and she shall be emptied, *sitting* on the ground, $29^{4}$ וְשָׁפַלְתְּ מארץ תדברי, $27^{9}$ לא יקומו, $60^{11}$ לא יסגרו: cf. on c. $30^{28}$.—𝔊 for $^{b}$ has *ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανεῖται σοι εἰρήνη*, as though (Du.) they read מֵחֲרָדָה וּמִשֵּׁחַ תִּשְׁלָם; which Du., keeping, however, תִּשְׁכָּב, would adopt ("*without* care (?) and complaint thou wilt lie down"); but the sense of מן is dub. (v.$^{15a}$ is different), and no change is necessary.

**20.** מִנְּהֶם] only here: cf. Aram. מִנְּהוֹן (Dn. $2^{33}$); and מֶנְהוּ, $4^{12}$ †. See, further, G–K. 103*m*. After v.$^{20c}$ 𝔊$^{A}$ adds *παρ' αὐτῷ γὰρ σοφία καὶ δύναμις* = עמו חכמה וגבורה ($12^{13}$), which Me. Be.[1] oddly adopt here.

## CHAPTER XII.

**2. אמנם כי**] cf. הֲכִי, $6^{22}$; הֲלֹא כִי, 2 S. $13^{28}$; אך כי, 1 S. $8^{9}$ (*Lex.* 472*a*).

**אתם עם**] ye are *people*, a strange statement. Du. הָעָם, which is the least change that will suffice; Bi. עַם נָבוֹן; Be. עָרְמִים for עם (cf. Pr. $8^{12}$ עָרְמָה in a good sense, ‖חָכְמָה); Gr. חֲכָמִים; Klo. עַם [הַיֹּדֵעַ], *they that know* (cf. $34^{2}$), an excellent ‖ to [b] חכמה.

**3. לא נפל אנכי מכם**] it is strange to find the same words in $13^{2b}$, in the same speech. It is needed there to complete the couplet, while here it is not required. It is probably a gloss suggested by $13^{2}$, written here originally on the margin, which afterwards found its way into the text (so Me. Bi. Di. Sgf. Be. Du.). But 𝔊 is not evidence of the omission, except for those who omit [3c. 4a. b] as well; for 𝔊 omits these lines also.

**4.** 𝔊 (omitting [a. b], perhaps by *ὁμοιοτ.*) *δίκαιος γὰρ ἀνὴρ καὶ ἄμεμπτος ἐγενήθη εἰς χλευασμόν* (obviously a rendering of [c], שחוק צדיק תמים, from which nothing can be inferred as to 𝔊's reading of [a. b]); so Me. 𝔖 ܗܘ ܕܫܠܡ ܘܬܡܝܡ ܗܘ ܕܐܬܥܒܕ ܠܫܚܩ ܠܚܒܪܝܗ ܕܡܬܠܥܓ ܒܗ ܡܢ ܕܩܪܝܒ ܠܗ. Sgf. for [4] reads שְׂחֹק לרעהו לְמֹרֵעַ אהיה שחוק צדיק וְתמים. Be.[T] קֹרֵא לאלוה (or? לְרֵעִים) שחק לרעהו (לְפִיד, from [5] לְפַחַד) צדיק וְתמים; Be.[K] יהיה for אהיה, with 𝔊 (?; *v. supr.*), 𝔖, and for [c] שְׂחוֹק צדיק וְתמים לְפִיד (לפיד *for calamity*, from [5]). Du. שחק לרעהו יְהֹוָה קֹרֵא לאלוה ויענהו שְׂחוֹק אִישׁ צדיק. Gr. for [a] הַשְּׂחֹק לרעהו יִהְיֶה. Bi.[2] *m.c.* has to reduce [3–4] to a single couplet, גם לי לבב כמכם צַדִּיקָה תָּמָה לְכָתִי, quoting 𝔊 (!), as support for צ׳ ת׳ ל׳ (לכתי from [5] לפיד). All these changes and omissions are arbitrary. Against Be.[K] Du. Gr. it is to be remarked that קֹרֵא לאלוה ויענהו makes a heavy subject for יהיה: 𝔐 (so Bu.) is much better, "(One that is) a mockery to his

friend I am to be (see on $9^{29}$), A caller unto God (in Eng. (A man) that called) unto God, and He answered him; the just, the perfect man is a mockery!" In the Heb. the changes of person, and the ellipses which have to be supposed in Eng., are not felt: cf. $18^{4a}$, Is. $22^{16}$ (מה לך . . . קברו), $47^{8}$ $48^{1}$ $54^{1}$ רָנִּי עֲקָרָה לֹא יָלָדָה, "Shout, O barren one, she (that) hath not borne," Jer. $49^{4b.\,16}$, 2 K. $9^{31}$, Mic. $1^{2}$ = 1 K. $22^{28}$, Mal. $3^{9}$ (G–K. 144*p*, Eng. tr.).

5. Rendered usually (*e.g.* by De. Da.): "For calamity there is contempt according to the thinking of the prosperous, (It is) ready for those whose foot slippeth": so substantially Ew. Di. Bu., though, thinking that a subst. would be a better parallel to בוז, they treat נכון as one (from נָכָה, הִכָּה,—though not found elsewhere), and render [b], "And a *stroke* for those whose foot slippeth." פיד, as $30^{24}$ $31^{29}$, Pr. $24^{22}$. עשתות from √ עשת, to *think*, common in Aram. (Dn. $6^{4}$; אתעשת, Hos. $10^{13}$ 𝔗 al.; in Heb. יתעשת, Jon. $1^{6}$ †, and עֶשְׁתֹּנֹת, *thoughts*, Ps. $146^{4}$ †, cf. 𝔗 (עֶשְׁתּוֹנִין, Is. $41^{29}$ $55^{7}$ al.). עשתות, in view of the meaning of עשת, is a suspicious form; but the change to עֶשְׁתֹּנֹת would be very slight. 𝔊 freely, *εἰς χρόνον γὰρ τακτὸν ἡτοίμαστο πεσεῖν ὑπ' ἄλλων*, taking no account of לפיד בוז, and in *χρ. τ.* apparently thinking of לְעִתּוֹת for לעשתות: hence Bi., cleverly, בַּז לְעִתּוֹת שַׁדַּי שאנן נכון למועד רגלו (so Be., only omitting שדי), "The prosperous despiseth the Almighty's time (of judgment: cf. $24^{1}$), At the appointed time (cf. Ps. $75^{3}$) *his* foot stands firm" (he does not dread it). Du. תַּמִּים הָיוּ לפיד בָּז לְעִתּוֹת שאנן נכון למועד רגלו (תמים from $^{4c}$), The perfect come to calamity, The prosperous despiseth times of destiny (foretold by prophets or apocalyptists: cf. 1 Ch. $12^{32}$, Est. $1^{13}$), For the appointed time his foot stands firm."

6. ישליו] G–K. 29*t*, 75*u*. The form יִשְׁלָיוּ is, however, not necessarily (Be.) a *pausal* form (see, *e.g.*, Is. $21^{12}$ תבעָיִן, $56^{12}$ אֵתָיוּ, Jer. $12^{9}$ הֵתָיוּ), and it may (against G–K.) begin a sentence (Ps. $68^{32}$ יאתָיוּ; and at least after ֑, Ps. $122^{6}$ יִשְׁלָיוּ). As the text stands, אהלים לשדדים will be poet. for אהלי שדדים (*Lex.* 513*b*; Ps. $37^{16}$ $58^{5}$ $105^{36}$ $116^{15}$ $123^{4b}$); but Sgf. Bu. שְׁלוֹם אהלים לש׳, though not in itself necessary, has the advantage of making [a]

and [b] uniform in construction. Be. supposes אהלים to be a tendentious correction of אלהים, and would read שָׁלוֹם לשדדי אלהים, "wohl geht es denen die Gott trotzen"; but שדד is to *spoil*, *devastate*, which is much more than *trotzen*, and not a word likely to have been used with God as an object.

בַּסַּחוֹת] only here: the pl. with an intensive force: G–K. 124*a*, *e*; for the form, see Kö. ii. 201.

לאשר וג׳] Sgf. לאשר הביא באלוה ידו (so Be.[T]; Be.[K] הֵנִיף for הביא), "hath brought (*or* swung) his hand against God." Du. לֵאמֹר הֲכִי אלוה בידי, "Who saith, Is not God in my hand?" but *is not* is הלא (Gn. $27^{36}$ is different); and this is merely the sense expressed by 𝔐 without emendation.

7a. תרך] prob. from [8a]. Read with 𝔊 Du. ותאמר לך, the fem. sg. by G–K. 145*k*. Me. Bu. om., as introduced by error from [8a].

8. או שיח לארץ] שׂיח is usually *to muse*, with collat. idea of *complain* (*v.* on $7^{11}$); poet. for *talk*, Jg. $5^{10}$, Ps. $69^{13}$ $105^{2}$, Pr. $6^{22}$. But in view of [7a. 8b] a syn. of רָמַשׂ is greatly desiderated. Rd. either (Be.[K] Du.) אוֹ זְחֲלִי ארץ (Mic. $7^{17}$, Dt. $32^{24}$ זְחֲלֵי עָפָר), or (Hi. Sgf.) אוֹ שֶׂרֶץ הארץ, or (Kautzsch, Bu.) חַיַּת הארץ (cf. Ew. *Lehre der Bibel* (1874), iii. 13; Di. (keeping שׂיח), (אוֹ שִׂיחַ לְחַיַּת הארץ).

8b, 9 in 𝔊 are from Θ. Be. would omit them; but he does not explain what the antecedent to אשר in v.[10] would be.

9. עָשְׂתָה זאת] G–K. 20*c*.

יהוה] 7 MSS אלוה.

11. Form of comparison, as $5^{7}$.

יטעם לו] the reflexive ל: $5^{27}$ $13^{1}$.

12. בישישים] יָשִׁישׁ, $15^{10}$ $29^{8}$ $32^{6}$ †; יָשֵׁשׁ, 2 Ch. $36^{17}$ †. Du., cleverly, but needlessly (for the sense comes to the same as when 𝔐 is taken, as by Hi. Bu. RVm., as a quotation of the opinion of friends), הֲכִי שְׁנִים.

13. עצה] Bu. "עֹצֶם ($30^{21}$), or rhythmically better, and graphically easier, עָצְמָה (Is. $40^{29}$)."

14. . . . ולא . . . ולא] 𝔊𝔖: וּמִי יִבְנֶה . . . וּמִי יִפְתַּח (𝔙 "nemo est qui . . . nullus est qui . . ."); but 𝔐 is equally probable. Bi. Be. Du. suppose that originally the clauses

varied, and that they were assimilated by 𝔐 and 𝔊𝔖 differently; but if so, ומי, as the more rhetorical and forcible expression, should stand in [b].

15. עצר ב'] as $4^2$.

ויבשו] 𝔊 *ξηρανεῖ τὴν γῆν*: Du. Be.[K] וַיִּבַּשׁ; but an obj. expressed is desiderated. Of course the waters held back are not these which are dried up: but all that the poet means is that, when there is a flood, if the supply of water ceases, the water forming the flood quickly evaporates or otherwise disappears.

16. תושיה] $5^{12}$ n.

[שגג ומשגה] in one MS [Ken.] 245 שונה ומ'. A proverbial expression for *all, every one*: cf. עצור ועזוב (Dt. $32^{36}$ with Dr.'s n.), הרוה את הצמאה, Dt. $29^{18}$, and, perhaps, ער וענה (Mal. $2^{12}$ with Dr.'s n.). Still closer to the form of phrase used here are the Arabic phrases المسمع والسامع (which would be equivalent in Hebrew to המשמיע והשומע) and الشاهد والمشهود عليه (cited with some other examples in Ges. *Thes.* p. 1362*a*), in the light of which the proposal to read משנהו for משנה is not only unnecessary, but improbable. Nor is Ehrlich's וּמִשְׁנֶה, "every one that errs and every *error*," acceptable.]

17. שולל] v.[19], Mic. $1^8$ †. The sg. construed with a pl., as עָרוֹם וְיֶחֱף, Is. $20^4$; עָרוֹם, c. $24^{7.10}$. The adj. in all such cases is syntactically in the accus., defining the state (Dr. 161. 2 *n.*; G–K. 118*o*): usually the adj. agrees with the noun, but in the cases quoted it remains sing., lit. (as) *one stripped, naked*, etc. (The Syr. ܥܪܝܐ ($24^{10}$), *naked*, is indeclinable: Kö. 332*h*; PS. 2989; Nöld. *Syr. Gr.* § 244.)

מוליך יועצים שולל] As Du. remarks, this is suspiciously like [19a]; שׁוֹבֵל (סֹבֵל) is a better ‖ to יהולל than שולל (see esp. Is. $44^{25}$), and 𝔊[A] has יועצי ארץ for יועצים: hence Du. would read יועצי ארץ יְסֹבֵל. Clever, and (Bu.) "sehr erwägenswert."

יהולל . . . ו'] G–K. 116*x*; Dr. 117.

18. מוסר] מוּסָר is *discipline*, but only *moral* discipline, not the constraint, or authority, exercised by a king. Rd. there-

fore מוֹסֵר (cf. 𝔗 שושילתא, 𝔙 balteum), *bond* (from √ אָסַר),—otherwise only in the pl., which indeed would here be an improvement (מוֹסְרֵי); and cf. 39[5] וּמֹסְרוֹת ערוד מי פִּתֵּחַ; Ps. 116[16]. So Di. Bu. Du. etc.

ויאסר] אסר in the sense *gird* (Neh. 4[12] †) is an Aramaic usage (W. R. S.); cf. in 𝔖 Ex. 12[11], Jer. 1[17], 2 K 3[21]; and PS. 321 ܐܶܣܰܪ (3), 322 ܐܶܣܰܪ (2), ܐܶܣܪ (2).

אֵזוֹר] Not a "girdle," such as was worn *above* the robes, but (W. R. Smith, *JQR.*, 1892, 289 ff.; *EB.* 1734), a *loin-cloth*, worn round the loins, and tied with a knot, and worn as an *under*-garment, next the skin (Jer. 13[1. 11], Is. 11[5]), or, it might be, as the only garment. It is mentioned in the OT. as worn by warriors (Is. 5[27]; cf. the illustr. in Rawlinson, *Anc. Monarchies*, i. 430, of two Ass. warriors, wearing a broad-patterned loin-cloth round their otherwise naked bodies), a prophet,—as a mark of primitive simplicity (2 K. 1[8]): *v.* further *Lex.* Here the אזור, as the *only* garment worn, is the badge of a captive or slave (a mark of the king's limitation). Gr. Du. Ho. Be. St. אֵסוּר, *bands* (Jg. 15[14]); but if W. R. Smith's explanation is correct, no change is needed.

19. מוליך] in loose appos. to the sf. in עִמּוֹ; cf. 25[2] 26[7–9]. This is better than to regard it as an accus. of state (Gn. 3[8] etc., 1 K. 14[6]; Dr. 161, *Obs.* 2; G–K. 118*p*).

איתנים] *firmly established*: "mighty" (EVV.) is a mere *quid pro quo*. איתן (in form an "elative," like the opp. אַכְזָב: G–K. 85*b*, 133*a*, n.) is another word (cf. on 9[26]), the proper sense of which was lost by the Jews, and only recovered when Arabic began to be compared systematically with Hebrew, some 300 years ago. The renderings *mighty*, *strong*, *strength* are in reality only guesses made from the context, found sometimes in the ancient versions, and adopted generally by the mediæval Jews, whom the translators of AV. often followed as their guide. But the Arab. *watana*, as Schultens showed (*Origg. Hebrææ*, 1724, 1. 8, ed. 2, 1761, p. 112 ff.), means to *be constant*, *permanent*, *unfailing*, esp. of water, but also of other things, as the ptcp. *wātin* of a *constant* friend (p. 110). This explains

the Heb. usage: thus נחל איתן, a *perennial*, *ever-flowing*, wady (Am. $5^{24}$, Dt. $21^{4}$); *permanent*, *enduring*, of a bow (Gn. $49^{24}$); of a secure, impregnable dwelling, Nu. $24^{21}$ (‖ שׂים בסלע), Jer. $49^{19}$; of a nation, whose numbers never dwindle or fail, *imperishable*, Jer. $5^{15}$; and here of men *firmly seated*, or *established*, in positions of dignity (*v.* further *Lex.*).

יְסַלֵּף] סִלֵּף, Ex. $23^{8}$ = Dt. $16^{19}$ וִיסַלֵּף דברי צדיקים (of a bribe), Pr. $13^{6}$ $19^{3}$ אִוֶּלֶת אדם תְּסַלֵּף דרכו, $21^{12}$ $22^{12}$ † סֶלֶף, Pr. $11^{3}$ $15^{4}$ †. The √ idea seems to be to *be crooked*; and so in Pi. to *pervert*, *subvert*, or *upset* (see *Thes.*; and Del. on Pr. $11^{3}$,—much fuller than Toy). Arab. *salafa* is to *go before*, *precede* (Lane, 1407 f.), which does not help us. Levy cites two passages from 𝔗, Pr. $10^{10}$ (סָלִיף, *one who is crooked* with his lips = Heb. אֱוִיל), and Est. 𝔗$^{II}$ $6^{10}$ פומיה אסתליף, the mouth *verdrehte sich*.

**20.** מסיר שׂפה ל׳] ל after a vb. of removing is strange: but it can only mean *with regard to*: so Ps. $40^{11}$ $84^{12}$.

**21.** מְזִיחַ †] מֵזַח, Is. $23^{10}$, Ps. $109^{19}$ †.

אפיקים] אפיק is elsewhere a *channel*, esp. of a stream ($6^{15}$ al.), or *tube* (poet. of a bone), $40^{18}$ (see also on $41^{7}$),—apparently something that *restrains*, or *confines* (cf. התאפק, to *restrain* oneself); but from this a sense such as *mighty* can be obtained only artificially (Di. "*der viel Umfassende*, hier speciell der an Kraft Vielvermögende, Gewaltige"). Read either (Bu.) אַמִּיצִים, *the strong* ($9^{19}$, Is. $28^{2}$ al.), or (Du.) אַבִּירִים, *the mighty* ($24^{22}$ $34^{20}$), or (Be.) תַּקִּיפִים, *the strong* (Aram., Dan. $2^{40}$ etc.; otherwise in Heb. only Qoh. $6^{10}$: the vb. תָּקַף, however, in $14^{20}$).

**23.** משׂגיא] *increasing*; see on $8^{7}$. 'ΑΘ𝔖 and 7 MSS מַשְׁגֶּה=משׂגיא (v.$^{16}$), causing to err, *misleading* (so Me. Sgf.; the ל, after a Hif., as Gn. $9^{27}$ יַפְתְּ א׳ לְיפת (*Lex.* 511*b*, c).

לגוים (2)] the ל, as $5^{2}$. But 5 MSS לְאֻמִּים, which may be right [cf. $8^{3}$ n.].

וַיַּנְחֵם] *and leads them away* (Di. De.); but this is doubtfully supported by 2 K. $18^{11}$ (read rather here, with Hi., וַיַּנִּחֵם בחלח וג׳, "and *set* them in Ḥalaḥ," etc.; and so 1 K. $10^{26}$): הִנְחָה is everywhere else used in a good sense. Read וַיַּנִּחֵם, though not (Hi.) in the sense of *settleth them* (which would need the *place* to be specified, as Is. $14^{1}$ וְהִנִּיחָם על אדמתם, besides being unsuited to

the context), but in that of *leaveth them*, *forsaketh them* (‖ [a] ויאבדם), which is the sense of הִנִּיחַ, when used absolutely, as Jg. $16^{26}$, Jer. $14^{9}$ אַל תַּנִּחֵנִי (so Wr.).

**24.** עַם] om. 𝔊 Bi. Lag. Du.

תהו לא דרך] = a *pathless waste* (Dr. 164; G-K. 152*u*); cf. $26^{2}$ $38^{26}$ להמטיר על ארץ לא איש, 2 S. $23^{4}$ בקר לא עבות, a *cloudless* morning, Ps. $88^{5}$ כנגבר אין אֵיָל.

**25.** ימישׁשׁו חשׁך] *they feel darkness* (not, grope *in* darkness); משׁשׁ sq. acc., as Gn. $31^{34}$ and Laban *felt about* all the tent (sq. ב, $25^{14}$, Dt. $28^{29}$).

ולא אור] חשׁך is sometimes strengthened by the addition of ולא אור (Am. $5^{18.\ 20}$, La. $3^{2}$): so the meaning might be simply "they feel darkness, and not light." לא abs. sometimes denies Gn. $29^{7}$, Nu. $20^{5}$, Is. $44^{19}$, Jer. $5^{12}$ (*Lex.* 519*a*, **b**, *b*), so the words (as a circ. cl.) might be rendered *and there is no light*, like $22^{16}$ וְלֹא עת (but many MSS here בְּלֹא), וְאֵין מִסְפָּר, Ps. $104^{25}$ $105^{34}$; but לֹא alone, as [24], would be better then (so Sgf. Du. Be.[K] Bu.), cf. (after a vb.) c. $34^{24}$.

ויתעם] 𝔊 *πλανηθείησαν δέ*, whence Bi. Du. Bu. (in note) וַיִּתְעֲעוּ (Nif.: cf. Is. $19^{14}$ כְּהִתָּעוֹת שִׁכּוֹר), avoiding the repetition from [24b], securing the same subj. as in [a], and making the line somewhat fuller.

## CHAPTER XIII.

1. כל] *i.e.* (Di. Du.) everything relating to God's rule of the world, and pertinent to the present subject. 𝔊 Bi. אֵלֶּה; but this is weak. 12 MSS, 𝔊$^{253}$ 𝔖𝔙 כל־אֵלֶּה; but "these things" is probably an addition (like *this* in EVV.), intended to limit "all" needlessly to what has just been said.

לה] the reflex. ל, as 12$^{11}$.

3. אולם אני] as 5$^{8}$.

הוֹכֵחַ] inf. abs., as 9$^{18}$: G-K. 113*d* (not inf. c., 53*k*, with a ?).

4. ואולם אתם] strongly emphasizing the contrast between God and Job's friends. 𝔊 Bi. Be. Du. St. ואתם; Me. Sgf. אתם alone. ואתם is more idiomatic than אתם; but it is decidedly weaker than ואולם אתם.

טפלי] *plasterers of.* טפל (14$^{17}$, Ps. 119$^{69}$ †) is in Syr. (rare) to *foul*; in Talm. (Levy) to *smear* or *daub*; in Jer. 43$^{9}$ 𝔗 טפיל is *mortar*; תָּפֵל, *plaster*, *whitewash*, Ezk. 13$^{10.\ 11.\ 14.\ 15}$ 22$^{28}$ is also evidently the same word. 𝔊 freely *ἰατροὶ ἄδικοι*.

אֱלִל] *worthlessness*, (cf. Syr. ܐܠܠ, *weak*, *feeble*, *poor*; perhaps also in usage felt to suggest אַל); so Zec. 11$^{17}$ רֹעִי האליל, a *worthless* shepherd, Jer. 14$^{14}$ (rd. קסם אליל), a *worthless* divination: usually in pl. of *worthless gods* or *idols*.

6. תוכחתי] 𝔊 ἔλεγχον τοῦ στόματός μου = תוכחת פִּי, prob. rightly (Me. Bi. Wr. Di. Bu. al.).

7, 8. Notice the emphatic position of הַלאֵל, ולו, הָפניו, and לאל before the verb.

תדברו . . . תדברו] 𝔊 λαλεῖτε . . . φθέγγεσθε [against the repetition in 𝔐, see 8$^{3}$ n.]. φθ. [nowhere else in 𝔊 of OT., nor anywhere in 'ΑΘΣ, renders דבר, for which cf. only Sir. 13$^{22}$, but it is] = הַבִּיעַ, Ps. 78$^{2}$ 94$^{4}$; and in view of ª, תַּבִּיעוּ may be right (Be. Du.). הַבִּיעַ is a poet. syn. of הַבָּע, implying

a *flow* of speech; and used in both a good (Ps. 119[171] תַּבְּעֶנָה שפתי תהלה) and a bad sense (Pr. 15[2] ופי כסילים יביע אולת).

**9.** כְּהָתֵל באנוש תְּהָתָּלוּ] הֵחֵל (Gn. 31[7], Ex. 8[25], Jg. 16[10. 13. 15] †; Hof. הוּחַל; Is. 44[20] †) is Hif. of חלל*; of this תְּהָתָּלוּ, and (less correctly) יְהָתֵּלוּ, Jer. 9[4] †, are, as pointed, Hif. with the ה anomalously retained (G–K. 53*q*). But 1 K 18[27] we have a Pi. וַיְהַתֵּל †, in 17[2] the subst. הֲתֻלִּים †, and Is. 30[10] מַהֲתַלּוֹת †, which show that Heb. must have had a secondary verb הָתַל formed from הֵחֵל; and in all probability the Pi. תְּהַתֵּלוּ, יְהַתֵּלוּ should be read here and Jer. 9[4] (see Stade, § 145*e*).

**10.** פנים] Σ ΣΦΨ, *his face* (so Me. Sgf. Gr. Be. Du.): the rendering, however, is not evidence that these translators *read* פניו; nor is the change necessary.

**11.** שְׂאֵת] cf. 31[23], Gn. 49[3], Hab. 1[7], Ps. 62[5] (not in all with quite the same *nuance*).

**12.** זכרוניכם] זכרון is both a *memorial* (Ex. 12[14] al.), or thing calling something else to remembrance, and a *memorandum*, or thing worthy itself of remembrance (Ex. 17[14] כְּתֹב זאת זכרון בספר, al.): in Est. 6[1] סִפְרֵי זִכְרֹנוֹת, book of things worthy of remembrance, as records; here, things worthy of remembrance, as *dicta* to be appealed to, common-places, apophthegms, stock instances.

לגבי חמר גביכם] = "*become* bosses of clay," the ל, as often, denoting *transition into* (*Lex.* ל 4), usually with a verb, as שׂם, נתן, היה, etc., but occasionally in poet. and late Heb. without one (*ib.* 512*b*), as Mic. 1[14] בתי אכזיב לְאַכְזָב, Hab. 1[11] זוּ כֹחוֹ לֵאלֹהּוֹ, Zec. 4[7], La. 4[3].

גביכם] גב is prop. the *back* (Ps. 129[3]), then the back, *i.e.* the boss or "buckle," of a shield (15[26]), and hence Ges. *Thes.* *propugnaculum*, *arx*, comparing Arab. ظهر, *back* (also used of the *back* of a shield), in the same sense, as Hariri, *Cons.*, p. 85, de Sacy, "ut corroboretur *dorsum* eius in litigando, *i.e.* validum præsidium habeat." Perhaps, however, Du. Bu. are right in giving גב here the more obvious sense which it has in 15[26], the *boss* of a shield, fig. for *defence*.

**13.** החרישו ממני] the opp. הַחֲרִישׁוּ אֵלַי, Is. 41[1]; cf. Ps. 28[1], 1 S. 7[8].

אני] note the emph. position; cf. Jg. $8^{23}$, 2 S. $12^{28}$ $17^{15}$, Jer. $17^{18}$ $21^{5}$ (Dr., *Tenses*, p. 202).

מה] idiom. for our "what will" (lit. *somewhat*, *aught*, 1 S. $19^{3}$ al.; *Lex.* 553*b*, 3); cf. 2 S. $18^{22}$ וִיהִי־מָה אֶרְצָה־נא גם אני, $^{23}$ וִיהִי־מָה ארוץ. Bi. Du. Klo., taking back על מה from $^{14}$, ויעבר עלי מה על מה, "Und komme über mich *was und was*!" lit. *was zu was*; cf. Ezk. $7^{26}$ הֹוָה עַל הֹוָה, Jer. $4^{20}$. The proposal is clever but venturesome.

14. על־מה וג׳] Why should I take my flesh in my teeth, and put my life in my hand? This, understood in the natural sense of the idiom in $^{b}$, would mean, Why should I hazard, or *imperil*, my life (see Jg. $12^{3}$, 1 S. $19^{5}$ $28^{21}$, cf. Ps. $119^{109}$) by continuing to defy God? This, however, is just what Job is doing, and continues to do; hence Ew. Di.[1] De. explain the phrase as meaning, Why should I make a desperate attempt to *save* my life by submitting to God, and allowing myself to be counted guilty by Him? But this sense of the idiom is against usage. RVm., with Schult., Rosenm., Renan, *at all adventures* (lit. *super quidquid fuerit* = *whatever happens*); but this is a highly questionable sense of על מה. It is far better, with Me. Di.[2] Bu. al., to omit על מה (which is not expressed by 𝔊) as dittographed from $^{13b}$ עלי מח. [If על־מה be omitted the v. is in the normal 3 : 3 rhythm.]

15. לא] so Kt.; לו, Qrê, *'A* 𝔖𝔗𝔙, Saad. (𝔊 *ἐάν με χειρώσηται ὁ δυνάστης ἐπεὶ καὶ ἦρκται* [הֵחֵל]).

לֹא (לוֹ) אֲיַחֵל] has been very differently understood: יִחֵל is to *wait* (as of rain, not waiting for man's command, Mic. $5^{6}$), esp. to *wait expectantly*, c. $14^{14}$, Is. $42^{4}$ $51^{5}$ al., usually sq. ל or אל; here, $6^{11}$ and Ps. $71^{14}$ abs., and so nearly = *hope*. Hence (1) *I do not wait* (pregn.; *sc.* for anything better), virtually = *I have no hope* (Me. Bu. RVm.[3] [Dr., *Book of Job in the Revised Version*, p. 37, n. *p*]); (2) *I do not wait* = *I need not wait* (Di.), *i.e.* I do not *wait* for my fate, I am sure of it (so virtually Da. RVm.[2], *I will not wait*, *i.e.* I will not wait for a more distant death, it is close at hand); but יִחֵל seems always to be used of waiting *hopefully* (for help, etc.); (3) Du., I cannot *hold out*, endure my present condition longer, "as in $6^{11}$"; but this is not really the meaning of יחל in $6^{11}$; (4) with לוֹ, *For him* do I

wait (Del., cf. RVm.[1]), *i.e.* I am only waiting for Him to give me my death-stroke; but יחל never occurs in the sense of *waiting for* anything evil (contrast 30[26]).

יקטלני] קטל is an *Aram.* word; elsewhere in Heb. only 24[14], Ps. 139[19] †; with קֶטֶל, Ob.[9] †.

17. שמעו שָׁמוֹעַ] So 21[2] (+ מלתי, as here), 37[2], Is. 6[9] 55[2] †; G–K. 113*n*.

אַחְוָתִי †] Both the √ and the form are Aramaic. חִוָּה (= חַוֵּי, ܚܘܝ, common in 𝔗 and Syr.; oft. = הגיד) in Heb. only 15[17] 32[6] 36[2. 10. 17], Ps. 19[3] † and prob. 52[11]: אַחְוָה (properly אַחְוָיָה; hence Lag. Bu. here אַחְוָיָתִי) is an inf. Afel (cf. Dn. 2[10] לְהַחְוָיָה), used as a subst.; cf. Dn. 5[12] אַחֲוָיַת אֲחִידָן, the *declaring* of riddles: Ps. 49[2] 𝔗 שמעו אחויתא דא, hear this *declaration* (teaching); for the form in Heb., see G–K. 85*b* (אַזְכָּרָה), 85*c* (הֲנָפָה, inf. from נוּף, formed on the Aram. type, cf. הֲזָדָה, Dn. 5[20]). 𝔊 ἀναγγελῶ = אֲחַוֶּה: so Di. Gr. Du. Be. But there are Aramaisms in Job; and the subst. is more forcible. [For the form of sentence (a subst. + באזני, but without a vb.) cf. 15[21] and 2 S. 22[7]; but in the latter case תבא has almost certainly dropped out (see Ps. 18[7], and cf. Gray, *Forms of Hebrew Poetry*, 182, n. 1), and the same may well have happened here.]

18. ערכתי] [ערך *to arrange, set in order* (*e.g.* pieces of wood, (the dishes on) a table, (the line of) battle) is used with מלין as the expressed object in 32[14] (‖ השיב, *to answer*), and probably, with the same or a synonymous word understood but not expressed, in 33[5] (‖ השיב) 37[19] (‖ אמר ל) of careful, well-arranged speech. ערך משפט might, therefore, well mean *to set forth, or state a legal case*, supporting it with carefully arranged arguments; and such certainly seems, and is generally taken to be, the meaning in 23[4], where the parallel is particularly noticeable—אערכה לפניו משפט ופי אמלא תוכחות. For the use of משפט, not of legal *decisions*, but of *pleadings*, cf. 1 K. 3[11]; and for a somewhat analogous use of ערך, cf. 2 S. 23[5] ברית . . . ערוכה בכל, *a covenant* (*of which the terms are*) *fully and duly set forth* (Dr. *ad loc.*). The phrases in 23[4] and here being the same, it would be most natural, if possible, to give it the same meaning in both passages (so RV.). But it is objected that Job has

not yet stated his case, and is still in v.[22] only on the point of doing so. Hence Budde, *e.g.*, renders here by "ich habe die Verhandlung gerüstet," in 23[4] by "darlegen wollt'ich vor ihm das Recht." This is not altogether satisfactory. Ehrlich would give the phrase here the meaning, *I foresee the result of the legal argument*,—an admirable parallel, it is true, to v.[18b], but a meaning that is very hazardously based on a doubtful interpretation of the difficult phrase ערכי הדיינים in *Pirḳe Abhoth*, 1[8 (9)]. 𝔊 renders *ἰδοὺ ἐγὼ ἐγγὺς εἰμι τοῦ κρίματός μου*, reading קרבתי instead of ערכתי; reading with 𝔊 and pointing קָרְבָתִי we should obtain the phrase used in Is. 41[21]; but this, too, might be open to the objection, for what it is worth, that v.[18] would anticipate v.[22].]

משפט] rd. משפטי, with 𝔊𝔖, 1 MS[K] Du. [Even if משפטי be read, the phrase remains virtually identical with that in 23[4] (see last n.), and it is noticeable that Bu., who *translates* differently in 23[4] and here, argues in favour of 𝔐 here and consequently of exact identity of phrase in the two passages.]

19. . . . מי הוא] as Is. 50[9] מי הוא ירשיעני; see on 4[7] (*Lex.* 216*b*).

21. הרחק] G–K. 29*q*.

תבעתני] as 7[14].

22. והשיבני] *and answer me*: lit. *turn me back* (*sc.* with a word; see Dr. on 2 S 3[11]); with omission of דבר, as 20[2] 33[5. 32], 2 Ch. 10[16] (‖ 1 K. 12[16] + דבר); cf. Dn. 3[16] (Aram.).

23. 𝔊 *πόσαι εἰσὶν αἱ ἁμαρτίαι μου καὶ αἱ ἀνομίαι μου; δίδαξόν με τίνες εἰσίν;* surely reads [a] as 𝔐, and expresses פשעי וחטאתי by *τίνες*. [Attempts to emend (Be. Du.) 𝔐 on the basis of 𝔊 are therefore ill-advised. Still the recurrence of חטאות and חטאתי in the same v. are "not exactly an elegance" (Bu.), and some corruption earlier than 𝔊 is not improbable.]

25. ואת] את before an indeterm. noun is very anomalous (G–K. 117*c*; Ew. § 277*d* (2); Dav. § 72, R. 4): rd. prob. ואם (Be. Bu.); and cf. Kö. 288*g*. If correct, את will point to the *particular* piece of chaff symbolizing Job.

26. [כי] not *for* (RV.), but *that* after a question implying surprise or deprecation; as, *e.g.*, 6[11] 7[12. 17], Gn. 20[9], Is. 22[1]; *Lex.* 472*b*.]

**27.** וּתְשֻׂם] the jussive is out of place: rd. וְתָשִׂים (Dr. 171, 174; Bu.). G–K. 109*k* allows that the form here is not jussive in meaning; but whether it can be reasonably explained as due to rhythmical grounds is very doubtful. Cf. Da. 65, R. 6.

סַד] $33^{11}$ † (a quotation from here). Syr. ܣܕܐ, wooden *stocks*; in Acts $16^{24}$ 𝔖 for τὸ ξύλον (as Jb. $33^{11}$ 𝔊 for סַד). Cf. מַהְפֶּכֶת and צִינָק.

תְּתְחַקֵּה] חקה is to *cut in*, *grave*, *carve*: hence Pu. מְחֻקֶּה, *carved work*, 1 K. $6^{35}$, Ezk. $8^{10}$; and התחקה (only here), to *cut in* or *grave for oneself* (cf. חתפשט, to *strip off for oneself*, התפתח, *sibi solvere*; G–K. 54*f*); *i.e.* thou *incisest* or *makest thee a line against* (= *about*) the soles of my feet, fixest limits for them which they may not pass. Du. regards רגלי as repeated by error from [a], and pointing שָׁרְשִׁי, renders, "Thou makest thee a groove about my *root*," supposing the fig. to be that of a tree, and the allusion to be to some method of preventing the root of a tree from spreading unduly, or putting forth useless shoots. He further attaches to this line $14^{5c}$, so as to form a couplet: Thou fixest its limit (חֻקּוֹ) that it cannot pass.

**28.** *And he*—a man thus miserably treated (27)—*crumbles away like a rotten thing*—in particular (see on $5^{3}$) worm-eaten wood,—*and like a moth-eaten garment.* 𝔊 ἴσα ἀσκῷ, 𝔖 ܐܝܟ ܢܨܒܐ, *like a wine-skin*, *i.e.* בְּרֵקֶב, Aram. רוּקְבָּא, Gn. $21^{14.\,15.\,19}$ 𝔗, 𝔖 ܢܨܒܐ, for חֵמֶת; for בֹּלֶה of a water-skin, cf. Jos. $9^{4}$ נְאֹדוֹת בָּלִים. Be. adopts this reading; but 𝔐 yields a perfectly satisfactory sense. The 3rd person, following the 1st in v.27, is, however, somewhat awkward; and hence v.28 has been supposed to be either misplaced—Me. would place it after $14^{2a}$, Sgf. after $14^{2b}$, and Bi. after $14^{3}$, though in neither place would it agree well with the context—or (Bu.) a gloss added by a later hand. With Du.'s explanation of $13^{27c}$ $14^{5c}$, הוא must be rendered *it*, and will refer to the "root" of $^{27c}$. For כְּרֵקב (not כָּרֵקב, as is general when the subst. is not defined by an adj. or rel. cl. following), cf. $14^{2.\,6}$ $16^{14}$ $31^{18}$ $38^{3}$ (Di.); and see G–K. 126*o*, *p*; *Lex.* 207*b*, f.

## CHAPTER XIV.

**2.** [וַיָּצָא] could also (cf. יעמד in *b*) be pointed as impf. וְיֵצֵא; in this case the construction is exactly as in v.[10], the first following impf. with *waw* consec. being in accordance with Dr. § 80, the second with Dr. § 76, *β*; in 𝔐 the vb. is pf. of experience (Dr. § 12) followed by the impf. with *waw* consecutive (Dr. § 80). It is not certain that 𝔊 (*ἄνθος ἀνθῆσαν*) read differently from 𝔐: in any case it is unnecessary to substitute וַיָּצֶץ (Wr.) or יצמח (Be.) for יצא; for יצא is used of plants (1 K. $5^{13}$, Is. $11^{1}$): like מלל (of plant life, *e.g.* Ps. $90^{6}$) it is here used figuratively of men, as are מלל in $24^{24}$ and פרח and ציץ in Ps. $92^{8}$.]

וַיִּמָּלוּ] We have parallel forms in $18^{16}$ יִמַּל, $24^{24}$ and Ps. $37^{2}$ יִמָּלוּ †; cf. לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ, Ps. $90^{6}$. It has been questioned whether the first four of these forms are Kal, from מָלַל*, to *droop*, *languish*, cogn. with אָמְלַל, or Nif., from מלל, parallel to מול (cf. Ps. $58^{8}$ יִתְמוֹלָלוּ; Ps. $118^{10.\ 11.\ 12}$ בשם י׳ כי אֲמִילַם), to *cut off* (Ps. $90^{6}$, with the implicit cogn. ptcp. as subject, הַמְמוֹלֵל). The latter rendering seems the more probable. מלל is more naturally connected with מול than with אמל; and while in many of the passages either sense would suit, in Job $24^{24}$ be *cut off* is more suitable than *droop*; and to be *cut off* is such a common fate for grass that the objection that to *droop* or *languish* is what more normally happens to it, does not amount to much. 𝔊 ἐξέπεσεν = וַיִּבֹּל, *and fades away* (see Is. $28^{1}$ *τὸ ἄνθος τὸ ἐκπεσόν* = נֹבֵל ציץ, $^{4}$ $40^{8}$), which might well be the orig. reading; so Du.

**3.** ואתי] 𝔊𝔖𝔙, Me. Di. Wr. Bi. Be. Bu. Du. וְאֹתוֹ, in better agreement with the context. For the emphatic position, cf. Gn. $12^{12}$, 2 S. $12^{9}$, 1 K. $1^{6.\ 35}$, Is. $57^{11}$ $58^{2}$, Jer. $9^{2}$, Ezk. $22^{12}$, Hos. $2^{15b}$: see further examples in Dr.'s n. on 1 S. $15^{1}$.

4. מי יתן] followed by an accus. of the thing longed for, as Dt. $28^{67}$, Ex. $16^{3}$ al. לא אחד is the tersest possible statement that the thing desired is impossible. The context on both sides relates, however, to the shortness of man's life, not to the sinfulness: hence Bi.[1. 2] Be. Ch. Bu. regard the verse as a note written originally on the margin, and afterwards introduced by error into the text. Du. defends the v., regarding it as suggesting the ground why God should deal less stringently with man: sin is innate in him; ought not this to be a motive for His forbearance? Du. lengthens [b] by prefixing מֵחַטָּאוֹת, "not one is *without* sin"; but this strains unduly the מן.

5. חֻקָּו (Kt.)] חק is originally something *cut in* (Is. $22^{16}$ חקקי בסלע משכן לו), and so something *incised*, or *engraved*, on stone or metal, *i.e.* a *statute*; then more generally something *prescribed*, in many different applications (*Lex.* 349) as a *prescribed allowance* of food (Gn. $47^{22}$, Pr. $30^{8}$), a *prescribed due* (Lv. $6^{11}$), here and v.[13] a *prescribed limit* in time (on the question whether it also denotes a *prescribed limit* in space, see phil. n. on $26^{10}$ $38^{10}$).

עשית] G ἔθου, Σ ἔταξας, V constituisti, which point to שַׂתָּ; so Be. Bu. Du. There occurs indeed in $28^{26}$ לְמטר בַּעֲשׂתוֹ חק, but חק has not there the same meaning as here.

6. מעליו] *from upon* him,—that thy unfriendly eye may rest *upon* him no more; cf. *e.g.* $9^{34}$, Ex. $18^{22}$, Am. $5^{23}$, Jon. $1^{11}$ (*Lex.* 758*b*, b).

ויחדל] חדל is to *cease* (v.[7 end]), *desist*, *forbear*; the meaning to *cease* (*sc.* from labour), *rest*, is very doubtful; the only parallel being 1 S. $2^{5}$, where, however, חָדְלוּ עֲבֹד should almost certainly be read for עד חדלו. Read וְחָדַל, *and desist*, *forbear* (Am. $7^{5}$ al.); so Bu. Be.[K] St.; Gr. וְנָח לוֹ, *that he may have rest* (impers., as $3^{13}$); but it is not certain that ἵνα ἡσυχάσῃ represents this.

. יומו . . . ירצה] רצה, *to take pleasure in*, *enjoy*, with the acc., *e.g.* Ps. $102^{15}$. יומו here virtually = *his* (finished) *day*—the hour toward sunset when he receives his wages (Dt. $24^{15}$) and rests ($7^{1f.}$).]

7. ועד] Dr. 124, 136 and *Obs.*; cf. Pr. $19^{19}$.

יחליף] in Kal (of a plant) to *come on*, *i.e.* to *sprout* (Ps. $90^{5.6}$ בבקר כחציר יחלף: בבקר יציץ וחלף); in Hif. to *renew* (Is. $40^{31}$), or, as here, to *show newness* (G–K. 53*d*), *i.e.*, of a plant, to *put forth fresh shoots*, of a bow ($29^{20}$), to *keep fresh* and pliable, opp. to old, dried up, and useless.

8. יזקן] G–K. 53*e*; Ew. § 122*c* (acc. to Ew. with an *inchoative* force = *senescere*; so המתיק, $20^{12}$ *dulcescere*; האמין, Ps. $27^{14}$ to *become courageous*; העשיר, Ps. $49^{17}$ *ditescere*; הָשֵׁם, Jb. $21^{5}$ *stupescere*; מרעיד, Dn. $10^{11}$ *contemiscens*).

9. יפריח] *put forth buds* or *shoots* (G–K. 53*g*); Pr. $14^{11}$ (fig.) ואהל רשעים יפריח, Ps. $92^{14}$ בחצרות אלהינו יפריחו.

עשה] = *produce*, as Gn. $1^{11}$, Ezk. $17^{6}$ al. (*Lex.* 794*b*, 2).

נטע] *something* (freshly) *planted*: 𝔊 *νεόφυτον*.

10. ויחלש] ו after ימות, Dr. 80; G–K. 111*t*. If חלש means to "waste away" (EVV.), any word may mean anything in Heb. The √ חלש means, as in Aram. (𝔗 and Syr.; *e.g.* ܚܠܫ = *ἄνανδρος*, *ἀσθενής*, PS. 1295), *weak*; it does not even, as is sometimes said, mean *prostrate* (except in a fig. sense), and it is opposed to גִּבּוֹר (Jl. $4^{10}$ הַחַלָּשׁ יאמר גבור אני, Ex. $32^{18}$ "the answering of חלשה," opp. to "the answering of גבורה"); in Ex. $17^{13}$ read וַיְחַלֵּשׁ, *weakened*, *disabled*, as in Jb. $12^{21}$, 𝔗 ותקוף מלביא מְחַלֵּישׁ (Levy) for רָפָּה; in Is. $14^{12}$ חלש על cannot possibly mean "lay low"; rd. either מוֹשֵׁל כל־גוים or חולש על־נְוִיוֹת (lying) *powerless* on the corpses. 𝔊 *ᾤχετο* = וַיֶּחֱלַךְ (see v.$^{20}$ $19^{10}$, 𝔊 and 𝔐), and *is gone*, or even (Wr. Gr. Bu.) וַיַּחֲלֹף ($9^{26}$, Ps. $102^{27}$; cf. *ἀπέρχομαι* for חלף, 1 S. $10^{3}$, Ct. $2^{11}$, Bu.), forms a better sequel to ימות than ויחלש; and either of these, it must be admitted, may well be right.

ואיו] 𝔊 *οὐκέτι ἐστίν*, 𝔖 ܐܝܬ ܠܝܬ, which, unless paraphrases, will express וְאֵין or ואיננו; so Me. Sgf. Be. But this —quite apart from the fact that at least ואין (as distinct from ואיננו) is found only after verbs implying (1 S. $9^{4}$), or expressing ($3^{9}$, Ps. $69^{21}$, Pr. $13^{4}$ $14^{6}$ $20^{4}$, Is. $41^{17}$ $59^{11}$, Ezk. $7^{25}$ †) a *search*— is, as Bu. Du. Peake all remark, much inferior to the question. Sgf. Be. are hypercritical. "The question," they declare, "is

out of place: for c. 3 leaves no doubt that the dead man was supposed to be in Sheol." But upon this argument ואין is equally out of place: for if the poet knew that the dead man was in Sheol, how could he say, "and he is not"? Obviously both *Where is he?* and *He is not* must be understood with the same tacit limitation, "Where *on earth?*" and "not *on earth.*" מי, איה, and other interrogatives are constantly used in Heb. with the force of a rhetorical negative (*no one*, *no where*, *not*, etc.); see, *e.g.*, $20^7$ אַיּוֹ.

**11.** Varied from Is. $19^5$ וְנִשְׁתּוּ מים מֵהַיָּם ונהר יחרב ויבש (of the *future* decay of Egypt, the ים and the נהר being the Nile): the poet applies the words more generally, ים having no doubt the sense of an inland sea or lake (as, *e.g.*, in ים כנרת). Di. Be. Du. strike out the v. as (Du.) a "thoughtless marginal citation on $^{19a.\,b}$, to which (after $^{19c}$) $^{12a}$ also belongs: both, forgotten by a scribe, in the end found their way here": Du. thus omits $^{11}$ altogether, makes $^{10a.\,b.\,12b.\,c}$ the quatrain here, and $^{19c.\,12a.\,20a.\,b}$ the quatrain after $^{18a.\,b.\,19a.\,b}$. But these transpositions are violent: $^{12a}$ is much more forcible where it is than after $^{19c}$; and the comparison in $^{11}$, so far from breaking the connexion between $^{10}$ and $^{12}$, forms an effective introduction to $^{12}$, and justifies the reinforcement, in different words, of the thought of $^{10}$. For the comparison expressed by the ו *adaequationis* in $^{12}$, see $^{19c}$, Pr. $25^{25}$ $26^{14}$ al.; *Lex.* 253*a*.

אזלו] The common Aram. word for *go*—in Heb. here, Dt. $32^{26}$, 1 S. $9^7$, Jer. $2^{36}$ (text doubtful, but not certainly wrong: see Dr., *Jer.*, p. 339 f.), Pr. $20^{14}$ †, usually with the force of "*go away.*"

**12.** עד בלתי שמים] בלתי occurs before a subst. in Is. $14^6$ †, מַכַּת בלתי סָרָה; and מבלתי לבלתי often before an inf. (so, no doubt, עד בלתי, Dr. on Dt. $3^3$; *Lex.* 117*a*). Is. $14^6$, and the fact that the inf. is a subst., may defend עד בלתי here; but בלי is much more frequently used to negative a subst.; and we have twice עד בלי: Ps. $72^7$ עַד בְּלִי יָרֵחַ, Mal. $3^{10}$ עַד בְּלִי דָי. 𝔊 ἕως ἂν ὁ οὐρανὸς οὐ μὴ συνραφῇ (𝔍 donec non consuetur),—prob. a paraphrase: 𝒜 ἕως ἂν κατατριβῇ (whence 𝔙 donec *atteratur*), Σ Θ 𝔊$^{A}$ ἕως παλαιώθῃ, 𝔖$^{H}$ ܥܕ ܕܠܐ ܢܬܒܠ, 𝔖—all = עַד בְּלוֹת שמים (for 𝒜 see Gn. $18^{12}$, Is. $51^6$, Field) till the heavens

*wear away* (so Geiger, *Urschrift*, p. 417; Bi. Be. Du.). It is true, בָּלָה is used of the heavens and earth, Ps. $102^{27}$ וְכֻלָּם כַּבֶּגֶד יִבְלוּ, Is. $51^{6}$ כי שמים כעשן נמלחו והארץ כבגד תבלה, to denote their gradual wearing away; but with עד the absolute negative בלתי (or בלי) is more forcible.

יקיצו וג׳] the change to singulars (𝔊$^{A}$ *Ἀ* יקיץ, *Θ* (Field) ולא יַעֵר מִשְׁנָתוֹ: Be.$^{K}$ Du.) is not necessary: when a *group* of persons is spoken of a change from sg. to plur., or *vice versa*, is frequent in Heb. poetry (cf. on $21^{30}$). Bu. would attach $^{12a}$ to $^{11}$ (cf. $^{19}$), making $^{12b.c}$ an independent distich, and so leaving the two plurals by themselves.

**14.** היחיה] 𝔊 *ζήσεται*, probably a dogmatic rendering, intended to make Job affirm distinctly the thought of the resurrection. Cf. *ἕως πάλιν γένωμαι*, for $^{14c}$ עד בוא חליפתי. Du., however, supposes 𝔊 to imply, for היחיה, ויחיה, which he adopts, taking אם as expressing a wish (Ps. $81^{9}$ $95^{7}$ al.; G–K. 151*e*), "If only a man might die, and live again!" and regarding the line as the last of the quatrain, $13^{a.b.c}$ $14^{a}$.

**15.** תכסף] Kal, Ps. $17^{12}$ †; Nif. Gn. $31^{30}$, Ps. $84^{3}$ † (Zeph. $2^{1}$ לא נכסף = *unabashed*; see 𝔗 of Ps. $35^{4}$ $69^{7}$). The Nif. being certain in Gn. 31, Ps. 84, Bu. would read it also here and Ps. $17^{12}$.

**16–17.** Do these verses describe God's *present* attitude towards Job (so Ew. Di. De. Da. and most)? or do they carry on $^{15}$, describing what God's *future* attitude would be, if he were to act as described in $^{15}$ (so Umbreit, Hi. Me. Studer, and esp. Bu.; also Ho.)? In the former case, they will be rendered: "For (giving the reason for the preceding wishes) now thou numberest my steps (watchest my movements jealously, as if I were a malefactor; cf. $13^{27}$), Dost thou not keep watch upon my sin (שמר על, as שמר אל, 2 S. $11^{16}$ (אל=על, as often in some books; *Lex.* 41*a*), of Joab keeping watch upon Rabbath-Ammon; and, in a friendly sense, of keeping watch over so as to guard, שמר אל, 1 S. $26^{15}$; שמר על, 1 S. $26^{16}$, Pr. $2^{11}$ $6^{22}$; the question indicated by the tone of the voice, G–K. 150*a*, *b*; or better, with 𝔊 Ew. Di. Du. לא תַעֲבֹר, Thou dost not *pass over* (Mic. $7^{18}$, Pr. $19^{11}$; cf. c. $7^{21}$) my sin)?

My transgression is sealed up in a bag (Hos. $13^{12}$); And thou plasterest over ($13^{4}$) my iniquity (keepest it securely fastened up till the day of reckoning)." In the latter case they will be rendered: "For then thou *wouldest* number my steps (and see that I made no slip"; cf. $31^{4}$ "Doth not *he* see my ways, and number all my steps?" also "I would declare unto him the number of my steps," in $31^{37}$); "Thou *wouldest* not keep watch upon my sin; My transgression (*would be*) sealed up in a bag (to be brought out and remembered no more), And thou *wouldest* (וְתטפל) plaster over (whitewash, fig. for palliate) my iniquity." But [the first of these two interpretations was adopted in *The Book of Job* (1906)].

18. הַר נוֹפֵל יִבּוֹל] נבל, usu. of a flower or leaf, seems to combine the ideas of *fading* and *falling*; cf. Is. $1^{30}$ כי תהיו כְּאֵלָה נֹבֶלֶת עָלֶהָ, *fading and falling* in regard to its leaf, $28^{1}$ צִיץ נובל, $34^{4}$ the heavens will rot and be rolled up like a scroll, וכל צבאם יִבּוֹל כְּנֹבֵל עָלֶה מִגֶּפֶן וּכְנֹבֶלֶת מִתְּאֵנָה, Ps. $1^{3}$; fig. of the earth, to *wither*, Is. $24^{4}$ אָבְלָה נָבְלָה הארץ; to *sink down exhausted*, Ps. $18^{46}$ בְּנֵי נֵכָר יִבֹּלוּ, Ex. $18^{18}$ (Jethro to Moses) נָבֹל תִּבֹּל גם אתה גם העם הזה אשר עמך; it is thus rather a strange word to apply to a mountain (RV. "cometh to nought" is too free a version). Still it might perhaps be used figuratively for *crumble away*. So Di. De.: "But a mountain falling *crumbleth away*"; Du. נָבֹל יִבּוֹל, "But even a mountain *crumbleth away*" ("the 'even' is implied by the emph. position of הר and צור"). 𝔊𝔖 both express יִפֹּל for יִבּוֹל; hence Lag. Sgf. Be. Bu. נָפֹל יִפֹּל, "But a mountain *surely falleth* (the allusion being to huge pieces of rock hurled down a mountain in a thunderstorm, or falling off through the slow action of the weather); Bu. (alt.) נוֹפֵל יִבְלֶה, a fallen mountain (נוֹפֵל, as Dt. $21^{1}$ al.) *weareth away* (cf. on v.[12]). [There are indications in the MS that Dr. doubted whether 𝔐, which he followed in the translation, or any of the proposed emendations, ought to be accepted as satisfactory.]

יעתק] 𝔊 παλαιωθήσεται, from the Aram. sense of the √; see on $21^{7}$.

19. שִׁחֲקוּ] Ex. $30^{36}$ (ingredients of incense); Ps. $18^{43}$ =

2 S. $22^{43}$ (fig. of foes) †. Syr. ܫܚܩ, oft. for *συντρίβειν*. For the *order* (obj., vb., subj.), Dr. 208. 1; G–K. 142. *2a*.

תשטף] with ספיחיה, the plur. being construed as a collective (G–K. 145*k*); cf. $20^{11}$ $27^{20}$ $30^{15}$, Is. $34^{13}$ $59^{12}$, Ps. $18^{35}$ $37^{31}$. Upon the same principle, the suff. in ספיחיה refers to מים (G–K. 135*p*, though all the instances cited are not certain); cf. c. $39^{15}$. But ספיחיהם would be certainly better.

ספיחיה] *their overflowings*: Arab. *safaḥa*, to *pour out* (*e.g.* blood, Qor. $6^{146}$); Is. $5^{7}$ מִשְׂפָּח †, *shedding* (of blood); סְפִיח also, if rightly explained as meaning properly growth from *spilled* grain (Lv. $25^{5}$ ספיח קצירך, $^{11}$; 2 K. $19^{29}$ = Is. $37^{30}$ †), will be from the same √. Gr. Bu. Be.$^{K}$ סְהִיפָה, supposed to mean a *prostrating*, violent rain, a "cloud-burst," from סחף, a √ rare in Heb. (Jer. $46^{15}$ si vera l., Pr. $28^{3}$ מִטָּר סֹחֵף †), but common in Syr., in the meaning to *throw down* (*e.g.* a house, for *καθαιρεῖν*; = *ἐδαφίζω*, Lk. $19^{44}$; PS. 2590 f.). As, however, there is no evidence that סחף was confined in Heb. to the prostrating effects of *rain*, the supposition that סחיפה meant specifically a "cloud-burst" is precarious.

**20.** תתקפהו] $15^{24}$, Qoh. $4^{12}$ †; cf. תֹּקֶף, Est. $9^{29}$ $10^{2}$, Dn. $11^{17}$ †. Aramaic תְּקֵף, *be strong* (Dn. $4^{8.17}$ al., Tgg. Syr.), and, except here and $15^{24}$, only in late Hebrew. The sf., as in יְכָלְתִּיו, Ps. $13^{5}$; G–K. 117*u*.

משוה] תְּשַׁוֶּה would be better.

**21.** יצערו] צָעַר, opp. to כָּבֵד, as Jer. $30^{19}$, וְהִכְבַּדְתִּים ולא יִצְעָר; [so here in exact antithesis to יכבדו, *they come to honour* (RV.), יצערו means *they come to dishonour*; cf. ܨܥܝܪܐ = *ἄτιμος*, Mt. $13^{57}$; ܡܙܕܪܥܝܢ ܒܨܥܪܐ, "sown in *dishonour*," 1 Cor. $15^{43}$].

למו] the accus., as Ps. $73^{17}$; cf. $9^{11}$.

## CHAPTER XV.

**2.** [החכם יענה דעת־רוח] usage would admit of דעת־רוח defining the answer given (cf. Gn. $41^{16}$, Pr. $18^{23}$, Neh. $8^{6}$), in which case we should render, *should a wise man* (*i.e.* Job) *make reply with windy knowledge*: or of being that to which the reply is made (cf. $32^{12}$ $40^{2}$ and probably $33^{13}$): then render, *should a wise man* (*i.e.* Eliphaz) *make reply to* (such) *windy knowledge* as Job has given utterance to. Parallelism favours the former rendering.]

**3.** הוֹכֵחַ] The inf. abs., defining *how* the actions mentioned in [2] take place, as often (G–K. 113*h*).

יסכון] in the sense of to *benefit*, *profit*, or ($34^{9}$) *gain profit*, only in Job ($22^{2}$ $34^{9}$ $35^{3}$).

[ומלים] 𝔊 ἐν λόγοις, reading, perhaps, במלים (without *waw*); but 𝔐 is perfectly possible, and an instance of the force of a prep. (here ב in בדבר) extending from one line of a distich to another; G–K. 119*hh*.]

**6.** יענו] "with the fem. dual, as Pr. $5^{2}$ $1^{16}$ $26^{23}$, Ps $11^{4}$" (Di.); G–K. 145*u*.

**7.** Wast thou the first (syntactically, "*as* a first one," accus. defining תִּוָּלֵד, G–K. 118*q*; cf. Is. $65^{20}$) born to be a man? (אדם, accus. of product: $11^{12}$ $22^{16}$, Mic. $3^{12}$, Is. $24^{12}$; G–K. 121*d*).

ראישון] "exhibits a double orthography, the phonetic with י, the etymological with א" (Du.); cf. ראישונה, Jos. $21^{10}$, and G–K. 23*c*. The same orthography (ראישון) is found always in the Sam. Pentateuch, Gn. $8^{13}$ $13^{4}$ etc. (Kö. ii. 225*n*).

**8.** הַבְּסוֹד] Cf. $22^{13}$; and see G–K. 100*l*.

[הבסוד אלוה תשמע] סוד means (1) *familiar*, *confidential converse*, *secret*; cf. Am. $3^{7}$, Pr. $11^{13}$ $25^{9}$; (2) a company or circle who talk confidentially to and exchange secrets with one

another, and so sometimes *a council*; cf. Jer. $6^{11}$ $15^{17}$; and in this latter sense and combined with יהוה or אלה (Jer. $23^{18.\ 22}$, cf. Ps. $89^{8}$), סוד means the circle of those who are admitted to intimacy with Yahweh and so obtain knowledge that is hid from other men. שמע ב is occasionally ($37^{2}$, and, perhaps, Gn. $27^{5}$) an intensified mode of expressing what is commonly expressed by שמע with the acc. (cf. *Numbers*, p. 123); if so intended here, we may render, *Wast* (or *art*) *thou listening to the secret council of God?* otherwise render, (*Being*, or *standing*) *in the council of God, wast* (or *art*) *thou a listener?*]

[תשמע . . . וְתִגְרַע] the impf. either (1) vividly depicts the past (Dr. § 26 f.), alluding to the particular divine council (cf. the pl. in Gn. $1^{26}$) in which the plan of creation was revealed; or (2) indicates recurrency (Dr. § 33)—*art thou wont to be a listener.* In either case וְתִגְרַע may have been intended to be not co-ordinate as in 𝔐, but consecutive וַתִּגְרַע—*didst* (or *dost*) *thou listen, and* (*so*) *draw to thyself.*]

**10.** שָׁב] The vb. שַׁבְתִּי in 1 S. $12^{2}$ †, and שִׁיבָה often (Gn. $42^{38}$ etc.); but the ptcp. שָׁב only here, as in Bibl. Aram. (Ezr. $5^{5.\ 9}$ $6^{7.\ 8.\ 14}$ †; = *elders*). 𝔗 סָב, Syr. ܣܳܒ (from ܫܳܒ), are both common.

ישיש] see on $12^{12}$.

כביר] see on $8^{2}$.

ימים] acc. of respect, *in regard to* (Anglicè "in"; Germ. "an"): Dr. 193, 194 (pp. 258 n., 259 n.); G–K. 131*q* (rather badly classed under "apposition," though qualified as apposition "in the *wider sense*"; notice, however, §§ 131*p* and 118*m*).

**11.** לָאַט] אַט, *gentleness*; as adv. acc., 1 K. $21^{27}$ וַיְהַלֵּךְ אַט †; with the ל of norm or state, as in לָבֶטַח (*Lex.* 516*b*); here לָ before the tone syll., elsewhere לְאַט, 2 S. $18^{5}$, Is. $8^{6}$; לְאִטִּי, Gn. $33^{14}$ †.

**12.** וירזמון] Either רזם † is a by-form of רמז, or ירמזון must be read with 5 MSS. רמז is common in Arab. Aram. and NH. in the sense of to *make a sign*, whether by the eyes, or in other ways, and likewise more generally to *hint at*, *signify* (*e.g.* in

interpretation, as "this *signifies* a great mystery"); thus Pr. $6^{13}$ 𝔖 for מֹרֶה, *maketh signs* with the fingers, $10^{10}$ 𝔖 for קרץ in קֹרֵץ עַיִן, often for (δια)νεύω, as Lk. $1^{22.\ 62}$; see also Is. $3^{16}$ 𝔖 (ܒܪܡܙ for משקרות), and *Shabb.* 62*b ap.* Levy; Is. $58^{9}$ 𝔗 מרמז באצבע, Gn. $44^{19}$ 𝔗 Ps.-J. רְמַז יוסף למנשה, *made a sign* to Manasseh. To judge from usage elsewhere רזם (רמז) here will denote not directly the movement of the eyes in passion (e.g. *flash*, or *roll*), but, indirectly, the passion within as expressed by the eyes, and we must render, "And what do thy eyes *hint at*?" Bu. (after Rsk. Hfm.) suggests יְרוּמוּן (so 1 MS), which would suit the context well, and may be right; cf. Pr. $6^{17}$ עינים רָמוֹת, $30^{13}$ דור מה־רמו עיניו ועפעפיו יִנָּשֵׂאוּ.

13. והוצֵאת] after כי תשיב the *waw* consec. is required (Dr. 115, *s.v.* כי): either, therefore, the *mil'ēl* tone is exceptional (Dr. 111. 4, *Obs.*; cf. G–K. 49*k*), or, as we always elsewhere have והוצאתִי, והוצאתֿ, והוצאתָ should be read.

מלין] as this is a weak word, Du. would read מֶרִי, comparing $23^{2}$.

15. זַכּוּ] so $25^{5}$, La. $4^{7}$; see G–K. 67*ee*.

16. נתעב] the Nif. ptcp., with gerundial force, = abominable; G–K. 116*e*.

נאלח] Ps. $14^{3} = 53^{4}$ נֶאֱלָחוּ †, as here, in a moral sense; in Arab. (conj. viii.) to *be confused*; of milk, to *turn sour*.

17. אחוך] חִוָּה is a purely Aram. root; elsewhere in Heb. only $32^{6.\ 10.\ 17}$ $36^{2}$, Ps. $19^{3}$; cf. אַחְוָה $13^{17}$ †.

וַאספרה] The so-called *waw apodosis*: Dr. 125; G–K. 143*d*. Nothing would be lost by its omission; but it is hazardous to infer that, because 𝔊𝔖𝔙 do not *express* ו, they therefore did not *read* it. EVV. do not express it; but the translators certainly read it.

18. ולא כחדו מאבותם] ולא כחדו must, if 𝔐 is right, be parenthetic: "which wise men declare, without hiding it, from their fathers," though מאבותם ולא כחדו would be a simpler construction; in fact EVV. translate as if the Heb. were this. Be. Du. ולא כִחֲדוּם אבותם, "and from whom their fathers did not hide (it),"—the sf. ם by G–K. 117*x*. On the other hand

ולא כחדו seems to go with, and to strengthen, יגידו; cf. Is. $3^{9}$ וחטאתם כסדם הגידו לא כִחֵדוּ.

**20a.** מתחולל] = *is tormented*; see on $26^{5}$. Σ ἀλαζονεύεται, 𝔙 superbit, 𝔖 ܡܬܪܘܪܒ, whence Be. מִתְהַלֵּל *boasteth* (*sc.* of his good fortune). But v.$^{21ff.}$ describe the wicked man as living in constant anxiety, and even in times of outward prosperity as filled with presentiments of evil. 𝔊 ἐν φροντίδι, 'Α ἐν ὀδύνῃ, = 𝔐.

**20b.** As Bu. remarks, with the construction adopted above $^{b}$ drags after $^{a}$, and the effect is not elegant; but it appears to be right. The alternative and, it must be admitted, more obvious construction, "A (definite) number of years (= years which are numbered, Hi. De. RVm.) are (G–K. 146*a*) reserved for the terrible" (𝔊 ἔτη δὲ ἀριθμητὰ δεδομένα δυνάστῃ: De.), does not yield a satisfactory sense; "a few years" is alien to the context, and would, moreover, be expressed by שני מספר ($16^{22}$, Nu. $9^{20}$), not מספר שנים; and the explanation (De.), "a definitely fixed number of years, after which his fall comes," extracts more from the Heb. expression than it can be reasonably supposed to contain.

**21.** בשלום] 𝔊 ὅταν δοκῇ ἤδη εἰρηνεύειν,—a good paraphrase.

יבואנו] Cf. $20^{22}$, Pr. $28^{22}$ etc.; G–K. 118*f.*

**22.** שוב] inf. after האמין; cf. Jg. $11^{20}$ (rather differently), and with ל, Ps. $27^{13}$; and see on $3^{8}$. לא האמין itself, as $9^{16}$. Du., violently, לא יסור for לא יאמין שוב, as v.$^{30}$. 𝔊 μὴ πιστευέτω = אַל יַאֲמֵן (cf. $^{31}$); so Me. Sgf.

צָפוּ] for צָפוּי ([or] G–K. 75*v* [for צפוּו]), and, no doubt, in view of the extreme rarity of the form (unless צָפוּן be read) a mere error for it (Qrê and many MSS have צפוי). צפה is to *look out* as a watchman, צפה ל to watch *for*, in a bad sense Ps. $37^{32}$, very rarely construed with an acc. (Pr. $31^{27}$); if correct, צפוי will mean here "*looked* (or *spied*) *out* (and brought) to the sword"; but the fig. and constr. are both strange; and prob. צָפוּן, "*reserved* (v.$^{20}$) for" (Ew. Bi. Perles, Du., cf. Bu.) should be read.

אלי חרב] 𝔊 Me. Bi. Be.$^{Kit.}$ Bu. יְדֵי חרב (or אל) אלי. Idiomatic ($5^{20}$, Jer. $18^{21}$, Ezk. $35^{5}$, Ps. $63^{11}$), but not necessary.

**23a.** The man's helplessness is vividly indicated by the abrupt אַיֵּה (cf. $14^{10}$; and הנה, $9^{19}$; Bu.). 𝔊 has *κατατέτακται δὲ εἰς σῖτα γυψίν*: whence Me. נדד הוא לְלֶחֶם אַיֵּה (to *become* the food of the vulture); Sgf. נִתָּן הוא לֶחֶם לְאַיָּה; Be. נִתָּן הוא לְלֶחֶם אַיֵּה (Be.$^{Kit.}$ נוֹעָד for נִתָּן; but the Nif. of יעד is not a *passive*); Bu. נִתָּן (or נוֹעָד) הוא לְלֶחֶם אַיֵּה.

**23b.** [בידו] בְּיַד = *beside*, is very rare (Zec. $4^{12}$, 1 S. $4^{18}$ by emendation for בעד יד; Jer. $41^{9}$ rd. as 𝔊; cf. בִּידֵי, Ps. $141^{6}$), the usual idioms being ליד, אל יד, or על יד. [The text here is uncertain; see below.] 𝔊 has: *οἶδεν δὲ ἐν ἑαυτῷ ὅτι μένει εἰς πτῶμα. Ἡμέρα δὲ αὐτὸν σκοτινὴ στροβήσει, Ἀνάγκη δὲ καὶ θλίψις αὐτὸν καθέξει*: whence Wr. Be. Du. would read יום (Be. כי נכן לְאֵיד; Du. (כי נֶכֶר בְּיָדוֹ ידע כי נכון פִּידוֹ חשך יבעתֻהו צר ומצוקה תתקפֻהו; for איד, cf. $18^{12}$ (𝔊 *πτῶμα*); for פִּיד, $31^{29}$ (𝔊 *πτῶμα*); and for נֶכֶר, $31^{3}$ (𝔊 *ἀπαλλοτρίωσις*). פִּידוֹ is better than לְאֵיד, and, though נֶכֶר is clever, has the advantage of 𝔊's support. It is true, נכן and בידו do not seem to be both wanted, and the two make the line [in 𝔐] unduly long. [Moreover, v.$^{24b}$ is in 𝔐 four-stressed, and therefore of a length unusual in Job (though see *e.g.* v.$^{20}$). One effect of the emendations suggested on the basis of 𝔊 is to give vv.$^{23b.\ 24}$ the normal three-stress rhythm. But another effect, as Bu. has pointed out, is to place the subjects (יום חשך and צר ומצוקה) *first* in both parallel lines; this is a real difficulty, for there is no emphasis on the subjects such as accounts for the repetition of the order, subject, object, predicate, in $12^{11}$, and the prefixing of the subj. in both clauses of $8^{3}$ $5^{7}$; but the difficulty could be met by transposing יום חשך and יבעתהו; for that the subject should stand first in *one* of two parallels, more commonly in the second, as it would then do here, is a not uncommon result of the desire to give variety of cast to the parallel lines of a distich: see, *e.g.*, Is. $11^{6}$, Ps. $2^{2}$, Pr. $2^{10}$ (subject first in the second line), and Jb. $3^{17}$ (subject first in the first line); and cf. Gray, *Forms of Hebrew Poetry*, 66–68, 70 f.]

תתקפֻהו (𝔐)] the fem., agreeing with מצוקה, by G–K. 146*e*; Kö. 349*i*.

עתיד] see on $3^{8}$.

כידור †] Arab. *kadara*, to *pour out* (*e.g.* water); in conj. vii. (*inkadara*) to *pour down* (of rain, etc.), *dart down* (of a bird of prey, or Qor. $81^2$, of the stars falling from heaven at the last day), of foes *pouring* or *rushing* upon any one (Fleischer *ap.* Del. here—with, however, a doubtful attempt to fix the sense of כידור as battle-*throng*, by connecting these senses of *kadara* with *kadira*, to be *turbid*; Lane, 2596*b-c*).

25. אל (*bis*)] = על, as oft. (*Lex.* 41*a*). So v.$^{26a}$.

יתגבר] the Hithp., as $36^9$, and (of Yahweh) Is. $42^{13}$ †, *behaves himself mightily*.

26. [The v. is virtually under the government of the כי of v.$^{25}$, as is v.$^{28}$ of the כי of v.$^{27}$. In 𝔊 the v. begins ἔδραμεν δέ, which might point to וירץ; cf. *αὐλισθείη δέ* = וישכן in v.$^{28}$.]

בצואר] with a (stiff) neck; cf. Ps. $75^6$ תְּדַבְּרוּ בְצַוָּאר עָתָק. But גְּנִבּוֹר (Gr.), cf. $16^{14b}$, is attractive: it would form a climax on יתנבר.

גבי] cf. $13^{12}$. Notice the dagesh, implying a preceding disj. accent, and consequently a pause of some kind, although עבי is in the *st. c.* Such cases are not unfrequent: even before a gen., the voice may take a rest, which will be marked by a disj. accent.

27. פימה †] Prob. for פְּאִימָה (G–K. 23*f*), from Arab. *fa'ama*, to *fill*, conjj. ii. iv. to *widen*, hence *taf'îm*, *bulkiness*, *corpulence*; *'uf'ima*, to *become full of fat*; *muf'am*, *mufa''am*, *fat*, *and wide within* (Lane, 2326). *'A Σ πιμελή*.

28. לא ישבו למו] Either (Di. Bu.) "(wherein) men (strictly היושבים: see on $4^{19}$ $7^3$) should not (Gn. $20^9$ $34^7$; Dr. 39*a*; G–K. 107*g*, end, *w*) dwell"; or (Hi. De. Du.), "(which) should not be inhabited,"—lit. *sit*, fig. for, to *flourish*, *be inhabited*, often of cities or countries, as Is. $13^{20}$ (*Lex.* 443*a*, 4), Jer. $30^{18}$ וְאַרְמוֹן על משפטו ישב, though not elsewhere of a house. In either case למו is dat. comm. *for themselves* (G–K. 119*s*, end; *Lex.* 516*a*); but its force can hardly be represented in English; cf. Gn. $21^{16}$ וַתֵּשֶׁב־לָהּ, $22^5$ שְׁבוּ לָכֶם פֹּה.

התעתדו] see on $3^8$.

[לגלים] 𝔊 *ἄλλοι ἀποίσοντοι*—a paraphrase, perhaps of 𝔙

incorrectly read לַגֹּלִים (Köhler, *ZATW*, 1911, 155) rather than of לזרים (Be.), or than a literal translation of אחרים ישאו (Du.).]

29. יקום] as $8^{15}$.

ולא יטה לארץ מנלם] מנלם has been rendered *possessions*, יטה לארץ being explained by the supposition that the "possessions" were pictured as heavily laden branches of fruit trees, or ears, *bending* to the earth; but in that case we must vocalize מְנֹלָם (like מְקוֹמָם), as the Arab. √ is *nîl*, whence *nayl*, *possessions*, as Gn. $49^{3}$ Saad. The √ does not, however, occur elsewhere in Heb.; nor can the expl. be said to be satisfactory. No doubt מנלם is corrupt. 𝔊 *οὐ μὴ βάλῃ ἐπὶ τὴν γῆν σκίαν* (צֵל, or possibly צִלָּם); 𝔗 ולא יתמתח לארעא מִנְּהוֹן (מִן לָם=מנלם, "nought of what is theirs extends itself on the earth"); 𝔙 nec mittet in terra radicem suam (אֶצְלָם); 𝔖 ܡܠܐ, *words*, for מנלם,—perh. (Me.) an error for ܡܠܐ, *abundance*. Di. שִׁבֳּלִם (Gn. $41^{5}$), with יַטֶּה; Hi. מְלִלָם, from מְלִילָה (Dt. $23^{26}$), "and their *ears* bend not to the earth" (*i.e.* their crops produce no ripe ears), quoting from Plut. *Moralia*, 81 B, *τοὺς κεκλιμένους καὶ νεύοντας ἐπὶ γῆν*, and Seetzen, *Reisen*, i. 152, of white Dhurra in Phœnicia, "when it approaches ripeness, it bends its top downwards." Either שִׁבֳּלִם or this is best; though, as the pronouns are here all sing., מְלִלוֹ, or מְלִלֹת, would be an improvement (יִטֶּה might stand with מְלִלֹת, see Gn, $1^{14}$, G–K. 145*o*; or יַטֶּה could be read).

30. שלהבת] Ezk. $21^{3}$, Ca. $8^{6}$†. Aram. שַׁלהוֹבִיתָא, ܫܠܗܒܝܬܐ (*e.g.* Ex. $3^{2}$ 𝔊𝔖); from שַׁלְהֵב, ܫܠܗܒ (PS. 1895), *shafel*, from לָהַב* (G–K. 55*i*; Wright, *Comp. Gr.* 204 f.).

ויסור ברוח פיו] יסור is weak; and the pr. in פיו has no antecedent. 𝔊 for פיו has *αὐτοῦ τὸ ἄνθος*: *ἄνθος* often = צִיץ, צִיצָה, = פֶּרַח, Is. $5^{24}$ $18^{5}$. Rd. with Be. Bu. Du. וְיִסָּעֵר (or פִּרְחוֹ) בָּרוּחַ פִּרְיוֹ (or וִיסֹעַר); cf. Hos. $13^{3}$ (rd. יְסֹעַר) כְּמוֹץ יְסֹעֵר מִגֹּרֶן; Is. $40^{24}$ וּסְעָרָה כקש ישאם. Be.[Kit.], after 𝔊 *ἐκπέσοι*, "וְיִשּׁוֹר, a *נָשַׁר, *decidere*"; but no such verb exists (is נָשַׁל meant?).

31. שָׁו] for שָׁוְא (only here; but cf. צָו for שָׁוְא in Hos. $5^{11}$)

is corrected in the Qrê. נתעה comes in strangely; and various emendations of it, or of בישו נתעה, have been proposed; but none carries conviction. Sgf. בַּבֹּשֶׁת נִתְעָבָה, "in abominable shame (idolatry)"; Be., with more probability, בְּעָשְׁרָתוֹ, "in his riches," but עָשְׁרָה, though quite a possible form, does not actually occur. And the repeated שָׁוְא is forcible.

32. בְּלֹא־יוֹמוֹ] In the poet. books the metheg, which marks the second syll. before the tone, if this syll. is the first in the word, and begins with *sh'wa*, provided the word has a disj. accent, and is preceded by no conj. accent, is attached to the *sh'wa*; cf. $19^{6}$ $22^{13}$ $28^{12}$ $30^{8}$ $32^{16}$; and see Baer in Merx, *Archiv*, i. 201 f., more briefly G–K. 16*g*, end.

תמלא] without an antecedent is very awkward. 𝔊 ἡ τομὴ αὐτοῦ πρὸ ὥρας φθαρήσεται, whence Me. Bi. Du. נִזְעוֹ בְּלֹא יוֹמוֹ יִמָּל. גזע (see on $14^{8}$) would hardly be suitable here; elsewhere, also, it is represented not by τομή, but by στέλεχος ($14^{8}$) and ῥίζα (Is. $11^{1}$ $40^{24}$). τομή does, however, stand for זָמִיר, Ca. $2^{12}$ (cf. τέμνειν for זמר, to *prune*, Lv. $25^{3.4}$, Is. $5^{6}$); so it *might* be a mistranslation of זְמוֹרָתוֹ (Nu. $13^{23}$ al.), his *vine-branch*, which, it has been supposed, has fallen out after $^{31b}$ תמורתו. Be. Bu. תִּמּוֹרָתוֹ, *his palm-branch*, before בלא יומו, which would suit $^{31b}$ better than זמרתו; but the word is at least not known in this sense (תִּמֹרָה, 1 K. $6^{29ff.}$, Ezk. $40^{16ff.}$, means appar. a *palm-tree*). 𝔖 ܡܨܥܝܬܐ (= תמורה, $^{31b}$; נצה, $^{33b}$; גזע, $14^{8}$; צמח, Ps. $65^{10}$), unless a guess, *might*, however, as an inexact translation, presuppose this meaning of תִּמֹּרָתוֹ in $31^{b}$. Rd. then תִּמָּל (see on $14^{2}$), the fem. referring to תִּמּוֹרָתוֹ, if this be supplied before בלא יומו [or, perhaps better, to avoid the subj. standing first in both lines (see n. on v.$^{23b}$), after (א)תמל], or, if not, to $^{30b}$ יונקתו. The latter is safer.

רעֲנָנָה] 3 p. fem. in pause. The *verb* only here.

33. וישלֵך] rd. וישלֵך; and cf. on $13^{27}$.

34. גלמוד] see on $3^{7}$. Is. $49^{21}$ has the *fem.* גלמודה.

35. The inf. abs. by G–K. 113*ff*; cf. Is. $21^{5}$ $59^{4}$, Hos. $4^{2}$.

תכין] 𝔊 ὑποίσει (cf. 1 K. $8^{64b}$ Be.), 𝔖 ܡܠܝܢ = תָּכִיל.

## CHAPTER XVI.

3. [או מה] one MS Ken. ומה, but with או מח . . . ה, cf. או מי . . . ה, $38^{28}$; and או . . . ה, $38^{31}$ (Jg. $18^{19}$ is different); see *Lex.* 15*a*, 210*a*.]

ימרצך] Either (see on $6^{25}$) "What *sickens* thee?," or "What *sours* thee?," the verb in the latter case being supposed to be derived by metathesis from מצר = Arab. مَضِرَ, *acer, acidus fuit*, and meaning in Hif. (Ges.) *irritare, exacerbare.* 𝔊 ἢ τί παρενοχλήσει σοι ὅτι ἀποκρίνῃ; 𝔙 aut aliquid tibi molestum est si loquaris.

4. [לו] Dr. in trans., *Tenses*, § 143, and BDB, takes 4b as the protasis to 4c. d.; parallelism rather favours giving to לו (with יש as in Nu. $22^{29}$) the force *if only, O that!* (*Lex. s.v.* לו, 2): render then: "If only your soul were in my soul's stead!".]

אחבירח] Lag. Me. Bi. אַרְחִיבָה would suit well with פה (cf. 10), but not with מלים (Bu.). [The vb. אחבירח is usually derived from חבר, *to join*, but by Barth (*Wurzeluntersuchungen*, 17; G-B.) from حبر (חבר, *to join*, being probably = خبر) *to be coloured, variegated, striped*: in ii. *to make coloured, beautiful, artistic.* The view is attractive, as suggesting an eminently suitable nuance; and, though the vb. does not occur again, the nouns חַבּוּרָה, חברברת, *stripes* (of the leopard), are naturally referred to the root. Yet the Arabic use of the vb. in reference to variegated language, beautiful, and then artificial, poems (Goldziher, *Abh.* 129–131), is presumably late, and due apparently to a development of literary taste and criticism peculiar to the Arabs.]

במלים] G–K. 119*q*. So במו ראשי; cf. 9b. 10a, Jer. $18^{16}$ וניד בראשו.

[4d. עליכם] a dittograph from 4c: במו ראשי might be

single-stressed, but, as against במלים in [c], it is probably intended to be double-stressed; cf. במו פי with two stresses in 5[a].]

5. אאמצכם] G–K. 60*f*.

יחשך] Those who retain 𝔐 supply the obj. בְּאֵב from the *next* v. (cf. EVV.); but this [though a certain parallel to the construction may be found in Is. 58[1]] is anything but natural. Rd. with 𝔊𝔖 Me. Bi. Sgf. Bu. לֹא אֶחְשֹׂךְ. Wr. Bu. אֲחַזֵּק; but the pron. obj. is needed; Be. אֲחַזְּקֵם, which in itself would suit [and give closer parallelism to [a]], but changes 𝔐 considerably.

6. אם אדברה] G–K. 108*e*; Dr. 143; cf. Ps. 139[8b. 9b].

מְגֻּי] poet. for ממני: Is. 22[4] 30[1] 38[12] †; in pause, מֶגֻּי, 21[16] 22[18] 30[10], Ps. 18[23] 65[4] 139[19] †.

7–8. [𝔊 om.[8] together with כל־עדתי in [7], perhaps on account of its unintelligibility (Be.). The verse and clause division of 𝔐, which is followed not only by RV. but also by Bu., is rhythmically most improbable. The rhythmical scheme being 2 : 2, 3, 2 : 2, or, if we give a double stress both to אך־עתה and כל־עדתי, 3 : 3, 3, 2 : 2; in either case the clause ותקמטני לעד היה, sufficiently suspicious on other grounds, is an isolated stichos between two distichs of apparently equal and parallel lines, though in the former of these probably, in the latter certainly, the lines are shorter than is usual in Job (on 2 : 2 see 19[14] n.). Two distichs of the normal 3 : 3 rhythm (except that כל־עדתי is naturally one stress rather than two) are restored by transferring ותקמטני (omitting the ו) from [8] to [7], *i.e.* to the first distich, and dividing the distichs at השמות and בי respectively. The emendations (see following notes) which thus divide are, therefore, on the right lines, even though none of them is altogether satisfactory.]

7. הלאני] G–K. 75*ee*.—The change of person is awkward; hence Bu. אך אתה הֶלְאַתָּנִי (with [b] as 𝔐), Be.[T] אך עתה הלאני הִשְׁמוֹתִי כל־עדתי תקמטני; Du. (cf. Be.[K]), attractively, אך עתה הלאני הַשַּׁמְּנִי תקמטני (cf. 42[11]) כל־רעתי.

8. Bu. keeps 𝔐 as it is, merely in [b] reading כעשׂי for כחשי. Be. (after ותקמטני) inverting, to gain a subj. for היה: כחשי בפני יענה לעד היה ויקם בי. Du. (after ותקמטני) retains 𝔐.

ותקמטני] $22^{16}$; on the ן, with Ga'ya, cf. Baer, p. 42; G–K. 16*g*. NH. and Aram. to *seize*, as Pr. $4^4$ 𝔗 (= תכך), $5^{22}$ (= לכד) (all in Levy); in Syr. *strinxit*, *colligavit*, *compressit*, hence *prehendit*, *e.g.* for πιέζειν, λαμβάνειν (PS. 3646). ܩܡܛ means, however, also to *be drawn together*, *i.e.* to *be wrinkled*, Dt. $34^7$ 𝔖; ܩܡܛܐ is a *wrinkle* (= ῥυτίς, Eph. $5^{27}$; so in NH., *v.* Levy, iii. 325), ܩܡܛ is *to wrinkle* (Aq. in the Syr. Hex. here; *v.* Field); hence RVm. *hast shrivelled me up*.

כחשי] my leanness (prop. *failing* of flesh), as Ps. $109^{24}$; cf. Gn. $41^{27}$ 𝔗 Ps.-J., כְּחִישָׁתָא, *lean* (of the kine); Qoh. $12^5$ 𝔗, כְּחִישׁוּתָא. Bu. כַּעְשִׁי, *my vexation* ($5^2$).

יענה ב׳] Ex. $20^{16}$, Hos. $5^5$ $7^{10}$ al. [According to the accentuation of MT these words are a] circ. cl. (= *answering against me*); see Dr. 163 n. (1 S. $18^5$, Jer. $15^6$, Ps. $50^{20}$, Is. $3^{26}$) [cf. $30^{28}$ n.].

9. וישטמני] שטם combines the ideas of *hatred* and *persecution*, to *hate actively*: $30^{21}$, Ps. $55^4$ באף ישטמוני; Gn. $27^{41}$ $49^{23}$ $50^{15}$ †; מַשְׂטֵמָה, Hos. $9^{7.8}$. 𝔊 κατέβαλεν, 𝔖 ܨܥܢܢ; perh. = וַיִּשְׁמְטֵנִי (ܨܥܢ, *discerpsit*, Pa. *diffregit*, often for διασπάω, but in 2 K. $9^{23}$ for שמט) or (Du.) וַיִּרְטְשֵׁנִי. [Bu. retains וישטמני, but suggests חרה for טרף: in this case the figure of the wild beast disappears.]

חרק . . . בשניו] see on v.4.

צרי וג׳] צָרַי ילטשו עיניהם לי 𝔖. Before $^{9c}$ 𝔊 has βέλη πειρατῶν αὐτοῦ ἐπ' ἐμοὶ ἔπεσεν = נָפְלוּ (or בִּי) חֵצֵי נדודיו עלי.

10. בפיהם] 9 MSS פיהם (the renderings of 𝔖𝔗𝔙 are not evidence that they did not read בפיהם); but see on v.4.

יתמלאון †] lit. either *form themselves into a* מלא (Is. $31^4$; Ew. Hi.), or *fill themselves up*; in either case = *mass themselves together*. Schult. compares the Arab. *tamāla'a* (conj. vi.), to *agree* or *assist one another* to do a thing (Lane, 2729); Hi. cites Arnold's Amrulk. carm. iv. p. 2, تتمالؤوا على قتله.

11. עֲוִיל] עֲוִיל means *children*; see $19^{18}$ [n.] $21^{11}$ †. Read עָוֶל [or עוּלִים; so some MSS of 𝔊, 𝔗: cf. רשעים in $^b$], *unrighteous*, with 𝔊𝔖𝔗𝔙, as $18^{21}$ $27^7$ $29^{17}$ $31^3$. [This is preferable to treating עויל here as a ἅπ. λεγ. = עָוֶל (Ges. Ew.); or to explaining עויל in

all those passages as a diminutive (used here contemptuously) of עַוָּל (Ehrlich); a diminutive of עַוָּל, *wicked*, is distinctly out of place in $21^{11}$ (cf. the ילדיהם), and is at best not more suitable than עַוָּל here, עויל = *child*, in $19^{18}$. On the at most very rare and somewhat doubtful examples in Hebr. of the diminutive *kutail*, which would strictly require עֵוִיל here, see G–K. (Eng. tr.) 86*g*, note; Brockelmann, § 137.]

על ידי] [Cf. מביא על ידי, 2 K. $10^{24}$; הגיר על ידי חרב, Jer. $18^{21}$, Ezk. $35^{5}$, Ps. $63^{11}$. 𝔊 seems to have read ידי in [a] and על without ידי in [b]—erroneously.]

יִרְטֵנִי] At least יִרְטֵנִי must be read: the √ is יָרַט (Nu. $22^{32}$ †), not רָטָה; cf. יִרְאוּ from יָרֵא, but יִרְאוּ from רָאָה. Perhaps, indeed, as the √ is intrans., and in Ar. *warrata* (conj. ii.) is *conjecit*, *præcipitem dedit*, the Pi. pf. יִרְטָנִי would be the correct reading.

**12.** Notice the word-painting in the two Pilpels.

פרפר] Ar. *farfara* is to *shake violently*, also to *break*, *cut*, *tear* [cf. الذئب يفرفر الشاة, the wolf mangles the sheep—Lane, 235*h*]: [Assyr. *to break in pieces*: cf. (if the falcon) *bu'uršu ina pîšu ip-ru-ur*, break its prey with its bill, Del. p. 545]; Syr. ܦܪܦܪ is to *flap* (wings), Ethp. to *be convulsed*; in Heb. פורר is to *split* or *cleave*, Ps. $74^{13}$ אתה פוררת בעזך ים, Hithp. Is. $24^{19}$ פור התפוררה ארץ.

פצפץ] cf. Jer. $23^{29}$ הלא דברי כפטיש יְפוֹצֵץ סלע.

[ויקימני] possibly from יקימני (cf. the simple impf. in the ‖ [13]), through a repetition of the preceding י as ו: the omission of *καί* in 𝔊 is, however, scarcely proof of the reading.]

**13.** רביו] *archers*; so Jer. $50^{29}$†; cf. רֹבּוּ, Gn. $49^{23}$†, and רֹבֶה קַשָּׁת (? rd. רֹמֵה קָשֶׁת), Gn. $21^{20}$†. [𝔊𝔖𝔗𝔙 Ew. Bu. Du. al. render by *arrows*, which, if legitimate, would be preferable; with יסבו על cf. Jos. $7^{9}$, 2 Ch. $18^{31}$, where the subjects are *personal*.]

יפלח כליותי ולא יחמל] cf. La. $3^{13}$ הביא בכליותי בני אשפתו; Pr. $7^{23}$ עד יְפַלַּח חץ כְּבֵדוֹ.

מְרֵרָתִי †] cf. מְרֹרָה, $20^{25}$.

[**14.** פרץ על פני פרץ] *with breach upon breach; with one breach after another.* The פני (om. by one MS [Ken.]) is strange,

and was perhaps not read by 𝔊 (*ἐπί*). For על, *in addition to*, see $13^{13}$ n.; *Lex. s.v.* על, 4*b*, p. 755*b*; and with the idiom cf. Qor. $31^{13}$ حملته أمه وهنا على وهن.]

15. גלדי†] In Syr. and Arab. the *skin* or *hide* of an animal; in the Mishna (*Mikw.* $9^{2}$) of a *crust* forming over a wound (cf. Rashi מַכָּה יְבֵשָׁה; Ḳi. עור בערבי נקרא אלנלד ויש מְפָרְשִׁים קְרוּם שיעלה על המכה ובדברי רז"ל הַגַּלְדָּה הַמַּכָּה (*a crust*)); in Talm. of *leather*; in 𝔗 of a *plate* of *metal*, Nu. $7^{13.\ 19}$, 𝔗 Ps.-J., Ezk. $27^{24}$; the √ in Aram. means to *be hard*. Here, no doubt, chosen to denote the *hard, lifeless* skin of a leper.

עללתי] from עלל = Ar. غَلَّ, Aram. עַל (both common), to *go in* (hence על, غِلّ, *yoke*, as something *entered into* by the animal's neck); hence in Po'el, to *make to enter*. AV. *defiled* (so RVm.), follows Rashi (לְכִלְכַּתִּי; *v.* Levy, *NHWB*) and Ralbag (לְכִלּוּחַ עניו).

קרני] [Che. (*EBi.* 2111), objecting that "horn" is unsuitable here, proposes יקרי (with חללתי for עללתי).] Arnold, in *AJSL* xxi. 170, proposes *forelock* as a meaning of קרן here [and in several other passages, *e.g.* Dt. $33^{17}$, 1 S. $2^{1.\ 10}$, Ps. $75^{5.\ 6.\ 11}$ $89^{18}$. For this sense Arnold appeals (1) to what is said of قرن in the *Lisânu 'l-'Arab*, xvii. 209 ff.: "القرن is the forelock (الذؤابة), and some limit its application to the forelock of the woman and to her braid (ضفيرة). . . . And the قرن of the man is the crown of the head. . . . A certain one was called ذو القرنين because he had two locks that he braided on the two horns of his head and let them hang down"; and (2) to modern Bedawy usage: "side-locks are worn by men at their natural length; so it is said in praise of a young man's fortunate beauty, 'he has great and long horns'" (Doughty, *Arabia Deserta*, i. 469; cf. p. 382, ii. 220)].

16. חמרמרה (Kt.)] G–K. 145*k*. The Qrê (רו־) corrects the less usual construction; but cf. Dt. $21^{7}$ ידינו לא שִׁפְכָה (Qrê שפכו); 1 S. $4^{15}$ ועיניו קָמָה (not corrected; in 1 K. $14^{4}$ קמו עיניו); 2 S. $10^{9}$ כי היתה אליו פני המלחמה; Ps. $73^{2}$ כאין שִׁפְכָה אשׁרי (Qrê שפכו); and c. $14^{19}$ [n.] and the many other cases given in G–K. *l.c.* (against the view that the ה־ may be a 3rd *fem.* plur., as in

Aram., see G–K. 44*m*, and esp. Nöld., as there cited). חֲמַרְמְרוּ (G–K. 55*e* on the reduplicated form) recurs, La. $1^{20}$ מֵעַי חמרמרו, $2^{11}$ חמרמרו מעי †: in La. $1^{20}$ $2^{11}$ the √ is plainly, I. חמר = Arab. خمر, to *ferment* (whence חֶמֶר = خمر, *wine*), fig. *be in a ferment, be agitated, disturbed* (cf. in Qal, Ps. $46^{4}$ יהמו יחמרו מימיו); but here the √ seems to be II. חמר = Arab. حمر, to *be red* (whence חֲמוֹר = حمار, *ass*, from its *reddish* colour), my face *is inflamed* from weeping (חמרמר = to *be reddish*; cf. the adjj. אַדְמוֹנִי, יַרְקָרָק, etc., G–K. $84^{b}$, *n.*): so Hi. De. Di. Bu. Du. RVm. Cf. Ibn Ezra, או הוא מן (the suffering) בלשון קֶדֶר התאדמו ברוב הַחֹשֶׁךְ יהמו יחמרו מימיו. RV. *is foul*, prob. from Ki. נֶעְכְּרוּ. It is strange, however, that the same unusual form should have two senses; and Ges. *Thes.* explained all the occurrences from *æstuare*, here *de facie lacrimarum æstu inflammata*; cf. S ܐܬܟܟܝ, V intumuit, T מִיטַּשְׁטְשִׁין, *are turbid* (so for יחמרו, Ps. $46^{4}$).

17. על] for אשר על = *though*. So Is. $53^{9}$ על לא חמס עשה (*Lex.* 758*a*).

19. שהדי †] Aram. = Heb. עד; cf. יגר שָׂהֲדוּתָא = Heb. גַּל עד, Gn. $31^{47}$. For other cases of a Heb. and Aram. synonym in parallelism, cf. $15^{3}$ (מלין and דבר) $37^{23}$ (שניא and רב) $39^{5}$ (פרא and ערוד).

20. G *ἀφίκοιτό μου ἡ δέησις πρὸς Κύριον, Ἐναντι δὲ αὐτοῦ στάζοι μου ὁ ὀφθαλμός*, whence Sgf. תִּחְנָתִי תָּבֹא אל־אלוה; דלפה עיני לפניו Be$^{T}$. better, תִּפְלָתִי תִּנַּע אל־אלוה ולפניו דלפה עיני; Du. יִמְצָא לִי רֵעִי (b as M), May my friend (God) let himself be found (Is. $55^{6}$) by me! It is objected to V that מלין elsewhere means *interpreter* ($33^{23}$, Gn. $42^{23}$, Is. $43^{27}$; cf. 2 Ch. $32^{31}$ †), and that *mockers* are elsewhere לֵצִים (Ps. $1^{1}$ al.); still, as הלין means to *mock* (Ps. $119^{51}$ †), there is no reason why the ptcp. should not have meant *mocker*. The clause is, however, very short; hence Bu. מליצי רֵעַם רֵעִי or מליצי צדיק רֵעִי; [but this leaves the parallelism as imperfect as in M; the parallelism of G is some indication that it stands nearer the original than V].

דלפה] Qoh. $10^{18}$, Ps. $119^{28}$ דָּלְפָה נכשי מתונה †; דֶּלֶף, Pr. $19^{13}$ $27^{15}$ †. Aram., both Syr. and T, but apparently rare. Is. $38^{14}$ דַּלּוּ עיני לַמָּרוֹם.

**21.** ובן] rd. with 5 MSS, Ew. Di. De. etc., וּבֵין; ל . . . בין, as Gn. $1^{6}$ al. [אדם is then parallel to גבר as in $14^{10}$; בן־אדם occurs in Job only in $25^{6}$.]

**22.** [שנות מספר יאתיו] 𝔊 ἤκασι is due rather to placing (like some moderns—Hoffm. Be.$^{T}$) illegimately on the impf. the force of the pf. than to reading אתיו. Honth. שנות מִסְפְּרֵי אתיו (but תמו rather than אתיו would express the sense required: cf. Ps. $102^{28}$); Hitz. שעות (late Hebrew for *hours*) instead of שנות; Lag. מִסְפַּד for מספר; Bi. שְׁנוֹת מספד, *repeaters of wailing*, which he supposes to be a term for mourning women.]

יאתיו] after the fem. שנות; cf. Hos. $14^{1}$, Ca. $6^{9}$, 1 K. $11^{3}$ (G–K. 145*u*) and $15^{6}$ (after a *dual* fem. noun).

## CHAPTER XVII.

**1.** [The rhythm is 2 : 2 : 2—a variant of 3 : 3 in some poems (*Forms of Hebrew Poetry*, 182), but in Job it is, at most, very rare. Other doubtful examples are v.[11] 21[29].] Du., to gain two lines of three beats each: רוחו חִבְּלָה ימי נֶעְזְבוּ קברים לי, His spirit (anger, as Jg. 8[3]) has destroyed my days, The graves are left (Is. 18[6]) to me; but עזב ל is to abandon or leave to the power or possession or custody of any one (39[14], Ex. 23[5], Is. 18[6] יֶעֶזְבוּ יחדו לעיט הרים ולבהמת הארץ), and the idea which is wanted here is not to *be abandoned* or *left to*, but to be *reserved for*. [Yet though Du.'s emendation is not acceptable, 𝔐, which is rhythmically unusual (see above), is far from certain. נזעבו is supposed to be an alternative form for נדעבו (6[17]), which is, indeed, read by 10 MSS here; זעך for דעך is otherwise quite unknown. Whatever its Hebrew original, 𝔊 is obviously paraphrastic—*ὀλέκομαι πνεύματι φερόμενος, δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω* (cf. 3[21] 𝔊); and all that is certainly common to 𝔊 and 𝔊 is רוח and (ים)קבר; and it is quite unsafe to claim (Bi.) that 𝔊 om. ימי נזעבו—exactly that and nothing more. Again, that *φερόμενος δέομαι* presupposes נוע בי (Du. apparently, Be.[K]) is, to say the least, altogether uncertain; nowhere else does *φέρειν* = נזע, and the fact that in the Pent. בי אדני is rendered *δέομαι κύριε* is far from proving that בי קברים would have been rendered *δέομαι δὲ ταφῆς*.]

[קברים] not an intensive pl. (*Lex.*), but rather, if the text is correct, a pl. of extension, virtually equal to *grave-yard, cemetery* (G–K. 124*c*; Kön. iii. 264*c*). An intensive pl.—a (stately) tomb—would be suitable in 21[32], 2 K. 22[20] (= 2 Ch. 34[28]), 2 Ch. 16[14]; but in all these cases the pl. used is קברות. In Neh. 3[16] קברי דויד is an abbreviation of, or synonymous with, קברי בני דויד, 2 Ch. 32[33].]

**2.** [𝔊 *λίσσομαι κάμινων, καὶ τί ποιήσας*, is brief and probably

paraphrastic. For guesses as to the Hebrew lying behind it see Be. and Du. But here, too, it is impossible to assert positively that any particular words of 𝔐 were or were not read by 𝔊.]

הַחֲלִים] an abstract n., like זְקֵנִים, etc. (G–K. 124*d*), formed from the secondary √ הָחֵל (13[9] n.). A ptcp. הֹחְלִים (Bu.), like דֹּבֵר from דִּבֶּר, is precarious.

בהמרותם] inf. c. Hif. from מרה, with d. f. dirimens (9[18], Ex. 2[3] הַצְּפִינוֹ; G–K. 20*h*), *on their defiance*. Du. בְּתַמְרוּרִים (Jer. 6[26] 31[15], Hos. 12[15] †), *in bitternesses* (cf. 𝔖 ܒܡܪܝܪ̈ܘܬܐ, 𝔙 et in amaritudinibus,—though not necessarily pointing to this *reading*); cf. 13[26a]. Bu. מְרֻמָתָם or חֻרְפָתָם.

תָּלַן] the juss. is out of place: read תָּלֶן. Bu., thinking 𝔐 weak, עֵינַי (= תְּכֻלֶּינָה) תִּכְלֶךָ (11[20]).

3. שימה] 𝔐 implies that שִׂים was used absolutely in the sense of *give* (a pledge); but it is better to get the obj. by pointing עֶרְבֵּנִי; so 𝔖 Saad. Ol. Hfm. Be. Bu. Du.; for שִׂים, cf. נתן, Gn. 38[18].

מי הוא לידי יתקע] מי הוא as 4[7] 13[19]; *Tenses*, § 201 (2). לידי יתקע, the Nif. reflex., *strike himself into my hand* = agree to become surety for me (cf. Pr. 6[1] בני אם עָרַבְתָּ לרֵעֶךָ תָּקַעְתָּ לזר כַּפֶּיךָ; 11[15] אדם חסר לב תֹּקֵעַ כָּף עֹרֵב עֲרֻבָּה לפני רעהו 17[18] אל־תהי בתקעי־כָף בַּעֲרֻבִים מַשָּׁאוֹת). Be. מי הוא לִי יָד יִתְקָע.

4. תְּרֻמֵּם] an obj. is desiderated: read with Me. Di. etc. תְּרֻמֵּם.

5. לחלק] pointed by 𝔐 as a noun, and as such variously interpreted—*share* (of a feast), or *prey* (RV.); see exegetical n. Bu. points לְחַלֵּק (Piel infin.), and renders לחלק יניד, *invites to share* (his table); but this gives to הניד a meaning that is not found elsewhere. For הניד, *to denounce*, *inform against*, see Jer. 20[10] where, according to the usual interpretation, the person denounced is as here in the acc.; in Jos. 2[14. 20], Lev. 5[1], Pr. 29[24] the explicit or implicit acc. is the thing denounced.

6. והציגני] Rd. either הציגני (𝔙), or (𝔊 ἔθου δέ με) וַתַּצִּיגֵנִי (so Me. Sgf. Be. Du.): Bu. והציגֵנִי; but it will hardly have been the work of his friends.

לְמַשָּׁל] rd. לְמֹשֵׁל.

ותפת לפנים] a(n object of) spitting to (the) faces (of other people), *i.e.* one before whom people spit (as a mark of aversion); so Hi. Cf. Is. $53^{3}$ כְּמַסְתֵּר פנים ממנו, *as* (one, as to whom) there is a hiding of faces from him = one from whom men hide their faces. Or (𝔊𝔖𝔙 לְפָנֵיהֶם), a(n object of) spitting *before them* (the peoples of v.[a]). Not (De. Di. Du.), one in whose face there is a spitting (= in whose face men spit); for to spit *in* the face is idiomatically בפני פ׳ (Nu. $12^{14}$, Dt. $25^{9}$), and the pronoun would have been expected (תֹּפֶת בפניו). תֹּפֶת only here; the √ would be תוף (like נפת, בשת from נוף, בוש); Aram. תֻּפְּיָ, Levy, iv. 658[a] (two instances in Talm.); Eth. ተፍአ, Nu. $12^{14}$ al. (Di. *Lex.* 573). Perhaps, however, we should read וּמוֹפֵת לְפָנֵיהֶם (𝔊 *αὐτοῖς*; so 𝔖𝔙) and a *portent* (𝔙 exemplum) *before them* must I be (Perles, Be. Bu.); cf. Dt. $28^{46}$ לאות ולמופת; Ps. $71^{7}$ כְּמוֹפֵת הייתי לרבים.

אהיה] *I am to be* (see on $9^{29}$).

7. יְצָרַי †] my *framed things* = parts of the body, members: יָצַר often of God's *forming* man, as Gn. $2^{7-8}$, Jer. $1^{5}$, Ps. $94^{9}$. Hfm. Bu. יְצָרַי, *my imaginations* (from יֵצֶר, Gn. $6^{5}$ $8^{21}$, Dt. $31^{21}$); cf. 𝔖 ܚܫܒ̈ܝ, *my thoughts*.

כָּלָם] Be. כִּלּוּ or כָּלוּ, *come to an end* (with יְצָרַי).

9. וְטָהֳרוֹ] *ṭhor-*, cf. $38^{7}$ בְּרֶן־יַחַד, Nah. $1^{3}$ Qrê נְדָל־כֹּחַ; G–K. 9*u*, 1*c*; Gi. Baer, and other edd. (with Ḳi.), וְטָהֵר, G–K. 10*h* (cf. Baer, p. 43).

10. וְאָלָם] so, for אוּלָם, only here, doubtless to produce an assonance with כָּלָם.

כָּלָם] [om. with one MS, the distich being at present 4 : 3, or] with 5 MSS read כֻּלְּכֶם: the case is not parallel to those in which a 3rd pers. *follows* a 2nd pers. idiomatically, as שִׁמְעוּ עַמִּים כֻּלָּם, Mic. $1^{2}$ = 1 K. $22^{28}$, Mal. $3^{9}$ הַגּוֹי כֻּלּוֹ וְאַתִּי אתם קבעים, and in such cases as Is. $22^{16}$ $54^{1.11}$ etc. (G–K. 144*p*); [cf. $12^{4}$ n. end].

11. Except here, זִמָּה is always used in a bad sense, as Is. $32^{7}$ (of a scheme for ruining the poor in a court of law), Hos. $6^{9}$, Ps. $26^{10}$, and especially of unchastity, Jb. $31^{11}$, Lv.

18[17] etc.; hence on this ground the correctness of 𝔐 has been questioned. מוֹרָשׁ is a *possession* (Is. 14[23] מוֹרַשׁ קִפֹּד); and מורשי לבבי are supposed to be a fig. for thoughts and hopes, the cherished belongings of the heart. But the fig. is far-fetched. Di. Du. מוֹרָשֵׁי = מֹאֹרָשֵׁי, *desires* (cf. Ps. 21[3] † אֲרֶשֶׁת שפתיו, ‖ תַּאֲוַת לבו), from the √ preserved in Ass. *erêshu*, to *desire*, *ask for; erishtu*, desire (F. Del. *HWB* 139[a]). [Wr. suggested מיתרי for מורשי (cf. 𝔊 ἄρθρα), and] Bu. יִנָּתְקוּ (or better לָמוּת) ימי עברו לְמוֹתִי מֵיתָרֵי לבבי ("broken are the cords (Jer. 10[20] al.) of my understanding"—my mental faculties are giving way), Du. ימי עברו מִתִּקְוָה צִמְּתוּ מֹאֹרָשֵׁי לבבי, My days pass away without hope; They (indef., as 7[3]) have annihilated the desires of my heart. [𝔐 gives the suspicious rhythm 2 : 2 : 2 (see on v.[1]; 𝔊 suggests, and the emendations cited present, the normal rhythm 3 : 3.]

**12.** [The entire v. seems to have been absent from the original text of 𝔊.]

קרוב מפני] [there is no justification in Hebrew usage for rendering this *near to*; but Arabic uses من regularly after the vb. قرب and the adj. قريب, as also after the synonymous vb. دنا, *e.g.* Qor. 18[23] لاقرب من هذا, that I may come near to this; 7[54] ان رحمة الله قريب من المحسنين, the mercy of God is near to the righteous. The use of מפני in 𝔐 is, therefore, scarcely more questionable than the use of פן, if we read with] Bu., redividing the consonants in [b], לילה ליום ישימו אור קְרוֹבָם פֶּן־יֶחְשָׁךְ׃, "the light of their friend, they say, shall not become dark." Du. conjectures לילה ליום אָשִׂים ואור מִפָּנַי חֹשֶׁךְ, *i.e.* "Job lives now only in the 'night,' in thoughts of death." Be.[K] מִפָּנַי חֹשֶׁךְ (so Gr.) אור בֹּקֶר (or יוּשָׂם) לילה ליום אשים. But "before" in Heb., except an idea such as that of motion (נָם מפני) or *origin* (ירא מפני) is implied, is לִפְנֵי, not מִפְּנֵי; hence in both Du. and Be. לְפָנַי, not מִפָּנַי, must be read.

**13.** רפדתי] See on 41[22] (30), where it is shown that רפד here and 41[22] must be from a distinct √ from that of רַפְּדוּנִי, Ca. 2[5], and רְפִידָה, Ca. 3[10], viz. Ass. *rapâdu*, to *stretch oneself*, unless רבדתי and ירבד (cf. רבד, Pr. 7[16] and 1 S. 9[25] 𝔊) should be read for רפדתי (here) and ירבד (41[22]).

14. It is argued (Bu.) (1) that לשחת קראתי אבי is more forcible than לשחת קראתי אבי אתה; (2) that שחת is fem., and so cannot be addressed אבי; and (3) that sister is suitable for רמה, but hardly mother: hence Bi., he concludes, "may be right" in omitting אבי as added by some one who thought that אמי should not stand alone,—though it is already in 𝔊,—and in reading לשחת קראתי אמי ואחותי לרמה. So Du. Be. [𝔐 gives the infrequent rhythm 4 : 3; for examples of which, not all certain, see $10\ 5^3\ 9^{10}\ 18^2\ 19^{23}\ 23^{13}\ 29^{25}\ 30^{16.20}\ 33^1\ 36^{12}\ 37^2\ 38^4$: the emendation, the rhythm 3 : 2, which is also unusual though not unparalleled in Job (see $8^{21}\ 9^6\ 12^{17.19}\ 13^{17}\ 18^{3.11.18}\ 21^{11}\ 22^{27}\ 23^{16}\ 27^{21}\ 29^5\ 32^6\ 33^{16.22}\ 36^{14}\ 37^{1.8.9}\ 38^9\ 39^3$—several of these doubtful or ambiguous). Out of regard to the first of Bu.'s arguments and to the rhythm, אתה should be omitted; but Bu.'s second and third arguments are very questionable: notice that the fem. אבן is personified as a female in Jer. $2^{27}$ but as a male in $3^9$, and that שאול, which is generally fem., is, when personified in Jb. $26^6$, construed with the masc. adj. Rejecting אתה but retaining אבי we obtain the normal 3 : 3 rhythm, and an effective form of parallelism (a. b. c. ‖ c′ 2. a′) in which the last term of the first line is paralleled by *two* terms at the beginning of the second line without a copula at the beginning of the second line; cf. Is. $43^{3c.d}$. See Gray, *Forms*, p. 77.]

15. ותקותי] 𝔊 *τὰ ἀγαθά μου* = טוֹבָתִי; 𝔗 מתינתי, 𝔙 *patientiam meam*. The repetition of תקותי is weak [cf. $8^3$ n.]; it is a great improvement to read either וטובתי (Me. Bi. Sgf. Be. Bu. Du.) or וְיֶאֱוָתִי (Hi. on Ps. $112^{10}$; Wr.) or וְתוֹחַלְתִּי (Hi. here). The change is also strongly supported by v.[16], where תרדנה (fem. *plur.*), referring to תקותי alone, is very hard (G-K. 47*k*), but where, with *two* nouns in [15], the difficulty at once disappears. For the type of sentence, cf. $38^{29}$ וְכִפֹּר שָׁמַיִם מִי יָלָדוֹ, Jer. $2^{24}$ תאותה מי ישיבנה.

16. בדי שאול] the sense *bars* (of a gate; cf. שערי שאול, Is. $38^{10}$) is badly supported (the text of Hos. $11^6$ is very dubious), and אם יחד וג׳ yields no satisfactory sense. Ew. Di. al. "when *at the same time* (Ps. $141^{10}$)—viz. that I with my hope go down into Sheol—*there is rest on the dust* (for my body)" is forced;

and RV. "When *once* there is rest in the dust" is, of course, out of the question. 𝔊 ἢ μετ' ἐμοῦ εἰς ᾅδην καταβήσονται, Ἢ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα, which must be certainly followed with Du. הַעִמָּדִי שאל תרדנה אם יחד על עפר נֵחָת. [נחת is also used of the descent to death in 21[13].]

תרדנה] [not 3rd s.f. of an energetic mood (Ew. 191*c*): see G–K. 47*k*: and cf. v.[15] n.].

## CHAPTER XVIII.

**2.** קנצי †] from קֵנֶץ *, √ Arab. *ḳanaṣa*, *to take*, *capture*, *ensnare* (an animal), Lane, 2568. For שׂים, to *set* a snare, cf. Jer. $9^{7}$ ובקרבו ישים אָרְבּוֹ. The *st. c.* before the prep., as $24^{5}$, Is. $56^{10}$ (G–K. 130*a*). [But see next n.]

תשימון] 𝔊 תָּשִׂים; and so [b] תבין, and [3b] עיניך. This is probably right. Ew. Di. Bu. explain the plur. from $17^{8f.}$, where Job seems to widen the issue so as to make it include other righteous men as well as himself. But the terms of $17^{8f.}$ are quite general; and Job nowhere else speaks as the leader, or representative, of a party. Me. Bi. Hfm. Sgf. קֵץ for קנצי, which, as Di. naturally points out, is inconsistent with עד אנה. Du. prefers קץ; and, finding that [2a] is "too long," excises עד אנה, supposing that these words were added (on the analogy of $19^{2}$) after קץ had been corrupted into קנצי; and so Be.[K]. But 𝔊 already expresses עד אנה; the beginning, תָּשֵׂם קֵץ למלין, is very abrupt, and the corruption of קץ into קנצי is highly improbable. [The emendations of Du. and Be. can scarcely survive these criticisms. But 𝔐 remains suspicious. Is not (1) תבינו abrupt? Is it altogether satisfactory to emend the strange 2nd plurals of 𝔐 into the 2nd singulars of 𝔊 without taking any account of the remaining differences between 𝔊 and 𝔐? This seems to be one of the cases where 𝔐 and the Hebrew original of 𝔊 differed widely. Instead of the unusual 4 : 3 rhythm ($17^{14}$ n.) of 𝔐, 𝔊 immediately suggests an original (1) in the normal rhythm 3 : 3, and (2) yielding a better parallelism than 𝔐, and (3) an admirable sense:

*Μέχρι τίνος οὐ παύσῃ;*
*Ἐπίσχες, ἵνα καὶ αὐτοὶ λαλήσωμεν.*

When at last wilt thou cease (talking)?
Leave off (now) that *we* may (begin to) speak.

עד אנה לא (implied by *μέχρι τίνος οὐ*) in the sense, When at last? will you ever? is thoroughly idiomatic; see Jer. $47^{6}$, and the synonymous עד מתי לא in 2 S. $2^{26}$, Hos. $8^{5}$, Zec. $1^{12}$. *Ἐπίσχες* might well represent חֲדַל construed without a complementary infin. as in $16^{6}$ (see *Lex.* 293*b*); *παύσῃ* possibly rendered תֵּדֹם (cf. Jer. $25^{37}$ 𝔙 and 𝔊).]

ואחר] Du. וְאַנַחְנוּ (cf. 𝔊 *καὶ αὐτοί*), in agreement with [2a] [in 𝔊 (see last n.) and] as corrected by Du., but not as 𝔐.

3. נטמינו] *are defiled* (Nif., as Hos. $5^{3}$ $6^{10}$ al.; for נטמאנו, G–K. 75*qq*). But the idea is not what would be expected here. Rashi, נחשבנו טמוּמים; Ḳi. ענין חֲתִימַת הלב ואין דעת; Parchon, נִסְתָּמָה דַּעְתֵּנוּ; cf. Aram. and NH. טמטם, to *stop up*, Is. $33^{15}$ 𝔗 מטמטם אודנוהי, that *stoppeth* his ears; *Yoma*, $39^{a}$ sin מְטַמְטֵם לבו של אדם. Hence Schl. Di. De. (from טָמַם = טָמֵם), Bu., better, reading (with 3 MSS) נִטְמַנּוּ, *we are obtuse, stupid.* 𝔊 *σεσιωπήκαμεν*; hence Bi. Be. נִדְמִינוּ, *are put to silence* (?), Ps. $49^{13.\ 21}$ (?).

4. טרף נפשו באפו] the syntax, though Be. says he can make nothing of it, is perfectly simple; טרף נפשו באפו may be either a *casus pendens*, resumed by a sf. in the 2nd pers., instead of the more usual 3rd (Dr. 197), for the sake of the pointed address to Job; or טרף נפשו באפו may be a vocative itself, like 2 K. $9^{31}$ השלום זמרי הרג אדניו (RV. "Is it peace, thou Zimri, thy master's murderer?" Cf. RV. here, "Thou that tearest thyself in thine anger," etc.). Cf. on $12^{4}$.

תֵּעָזֵב אֶרֶץ] see on $3^{2}$, and G–K. 51*n*.

ממקמו] 𝔊 *ἐκ θεμελίων* = מִמּוֹסָדָיו (Ps. $18^{8}$, Dt. $32^{22}$), preferred by Du. as צור יעתק ממקמו has occurred already ($14^{18}$).

5. [רשעים] read רשע (𝔙): note the sing. suffixes following.]

† שביב] Aram.: Dn. $3^{22}$ $7^{9}$; Gn. $15^{17}$ Ps.-J. (the only reference in Levy); in Syr. Jb. $41^{10}$, once in Ephr. and lexx. (PS.).

7. ויצרו] for יֵצְרוּ (√ צָרַר); G–K. 67*dd*. Cf. in the sg. Pr. $4^{12}$ בלכתך לא־ייצר צעדך.

ותשליכהו] 𝔊 *σφάλαι* (Thackeray, *Gramm.* 286) *δέ* (strictly = וְתַכְשֵׁל; *𝔄 σφαλείη* = תִּכָּשֵׁל) points to וְתַכְשִׁילֵהוּ; so Di. Bi. Be. Bu. ("agrees better with the figure").

8. וברגליו] 9 MSS, 𝔊𝔖𝔙 רַגְלוֹ (subj. to שְׁלָחָה; G–K. 145*o*), and so Du. שְׁלָחָה ברשת רַגְלוֹ, which may be right; see, however, Jg. 5[15] בָּעֲמָק שָׁלַח ברגליו. Still the double ב here (ברשת ברגלו) is not an elegancy.

שבכה] only so here: elsewhere a *lattice*, 2 K. 1[2], or a *network* ornament on the pillars of the Temple, 1 K. 7[17] al. Cf. Arab. *shabaket*, used now by the *fellaḥin* of Palestine to denote a *bird-net* (*PEF QS*, 1905, 38).

יתהלך] G–K. 54*k*.

9. בְּעָקֵב] Rd. with Bi.[1] Sgf. Be. Bu. Du. בַּעֲקֵבוֹ.

יחזק] Rd. יַחֲזֵק; and cf. on 13[27] and v.[12]. החזיק על only here; usually החזיק ב.

צַמִּים] 5[5] †; see note there. The precise mng. is uncertain (NH. צְמָמִים is to *press*; *v.* Levy); but the context favours strongly some kind of trap or net. The versions confuse with צָמְאִים, or paraphrase (𝔊 διψῶντας; 𝔖 צהונא, 𝔗 sitis; 𝔗[1] ביבריא, *the cage*, 𝔗[2] נִבְרַיָּא, the *uprooters*, Levy (*ChWB*. ii. 87).

10. מַלְכֶּדֶת] only here; but the √ לכד is used of catching in a trap or net: Am. 3[5], Ps. 35[8] al.

11. והפצהו לרגליו] Very graphic: wherever he goes, at every step, these "spectral" terrors pursue him, and scare him further. Notice both the pf. with the ו cons., implying what is *constantly* taking place; and הפיץ, to *scatter*, applied properly to a *body* of people, but here to an individual. *If* a change is deemed necessary, the best conjectures are וְהִקִּיפוּ על רגליו (Voigt), and (Bu.) וַהֲדָפֻהוּ לרגלו, as v.[18].

לרגליו] idiom. for *at every step*; lit. *according to* (*Lex*. 516*b*) *his feet* (or *foot*), guided by them, following them closely; cf. Gn. 30[30] (RV. *whithersoever I turned*, cf. 33[14] לרגל המלאכה), 1 S. 25[42], Is. 41[2] (RV. 2nd marg.), Hab. 3[5].

12. יהי] Rd. יהיה; cf. on v.[9]. In a description of facts, a *wish* is quite out of place; but 𝔊 renders by optatives in vv.[7a. b. 8b. 9a. 11a. b. 13a. 14a. b. 17a. 18a]; so it is possible that scribes, disregarding the context, considered—though not consistently—these references to the fate of the wicked to be not *descriptions*, but *wishes*, and that יהי for יהיה is the work of such a scribe.

רָעֵב אֹנוֹ] (1) his strength (v.7) is *famished*, fig. for enfeebled, undermined; so EVV. ("hungerbitten"), Ew. Di.; (2) his trouble (from אָוֶן, 5⁶; ‖ אֵיד) beginneth to hunger (so Bu.; יהיה רָעֵב), viz. for him, Del. Hi. Bu. Du. (reading אָוֶן לוֹ for אֹנוֹ). רָעֵב, however, does not occur elsewhere in the sense of *ravenous for*; and should we not, had this been the sense, have expected יִרְעַב לוֹ אוֹנוֹ? (cf. וְלֶחֶם לֹא נִרְעַב, Jer. 42¹⁴; לֶחֶם לֹא רָעֵב, Am. 8¹¹).

13. 𝔐 "it consumeth the limbs of his skin, the first-born of death consumeth his limbs." The parallelism is here both incomplete and weak; and as בדים (41⁴† of the limbs of a crocodile) means elsewhere *poles* (Ex. 25¹³ etc.), or *rods* (shoots) of a tree (Ezk. 17⁶ 19⁴), it will signify *separate extended* limbs, not mere pieces of flesh, so that the "limbs of his *skin*" (EVV. quite gratuitously, "of his *body*") is a strange expression. Wr. Be. Bu. in [a] עוֹרוֹ יֹאכַל בְּדָוַי, *i.e.* "*through sickness* his skin *is consumed*, the first-born of death consumeth his limbs": דָּוַי, as עֶרֶשׂ דְּוָיוֹ, Ps. 41⁴, cf. Jb. 6⁷†; also דַּוְיִי (of the heart), Is. 1⁵, Jer. 8¹⁸, La. 1²²†; and מַדְוֶה, Dt. 7¹⁵ 28⁶⁰† (the "diseases of Egypt"). Du. strikes out [13a] as an inferior variant of [13b], and [14a] as interrupting the connexion between [13b] and [14b], and probably originally a marginal gloss on [15a]: he thus gets, for [13–14], the distich יאכל בדיו בכור מות וַיִּצְעֲדֵהוּ למלך בלהות.

14. מִבְטַחוֹ] in apposition to אהלו—his tent, in which he had expected to be always secure. Cf. 8¹⁴ ובית עכביש מבטחו. 𝔊 ἐκραγείη δὲ ἐκ διαίτης (see on 5³) αὐτοῦ ἴασις (= מַרְפֵּא).

וְתַצְעִדֵהוּ] the subj. must be the doom described in the previous words; cf. 4⁵ (the trial); Ps. 69¹¹· ³² (the actions previously described); Is. 7⁷ 14²⁴ (the plan spoken of); Kö. iii. 323*f*; G–K. 144[b]. But יַצְעֲדֵהוּ would be only a slight change; see then on v.[18] and 7³. [Or the line may be more seriously corrupt: note for למלך בלהות 𝔙 has *quasi rex, interitus* (as subj. of the vb.), 𝔖 בלהות מלך (as subj.).]

15. מִבְּלִי לוֹ] The מן is partitive (so Hi. Di. Bu. rightly; *Lex.* 580*b*; 2 S. 11²⁴ (וימותו מעבדי חמלך), (things) of (what are) not his ("Nicht ihmgehöriges," Bu.); for the omission of the relative, cf. 39¹⁶ הקשיח בניה לְלֹא־לָהּ, Hab. 2⁶ הוֹי הַמַּרְבֶּה לֹא־לוֹ. The pred. תשכן is in the fem., on account of the collective idea

implied in מבלי לו (G–K. 145*k*), the allusion being, not to men, but to weeds and wild animals such as are found in deserted ruins. 𝔊 (Θ) for מבלי־לו, ἐν νυκτὶ αὐτοῦ = בְּלֵילוֹ; Voigt, Be. לִילִית, the night-hag supposed to haunt desolate sites (Is. $34^{14}$†); Du. בְּלִיַּעַל, which he renders *Unheilbarkeit*, "incurability" (cf. Ps. $41^{9}$), and by which he supposes leprosy to be meant, in particular the kind that affected houses, and made them uninhabitable (Lv. $14^{33ff.}$).

**17.** על פני חוץ] cf. $5^{10}$ וְשֹׁלֵחַ מים על פני תוצות (ארץ ||, as here). Del. [also compares Pr. $8^{26}$ עד לא עשה ארץ וחוצות, where 𝔊 renders ארץ וח׳ by χώρας καὶ ἀοικήτους: so here 𝔖 renders ܥܠ ܐܦܝ ܒܪܝܬܐ, over the face of the steppe; thus, in antithesis to ארץ, which here and in $30^{8}$ signifies the cultivated, settled country, חוץ is the steppe country; Del. compares الارض البرّية (cf. 𝔖 as just cited) the steppe, the regular antithesis to الارض العامرة, the cultivated country].

**18.** יהדפֻהו . . . ינדֻהו] the plur., as $4^{19}$ $6^{2}$ $7^{3}$ etc. (G–K. 144*g*; and on $4^{19}$ $7^{3}$). 𝔊 in ᵇ (ᵃ omitted), 𝔙 in both clauses, express the sg.; 𝔖𝔗 the plur. Du. prefers the sg., supposing God to be referred to. But the hostility of men is here more suitable.

**19.** נין] Is. $14^{22}$, Gn. $21^{23}$†; the verb Ps. $72^{17}$ יָנִין, Kt.; ינּוֹן, Qrê (si vera l.)†.

נכד] Is. $14^{22}$, Gn. $21^{23}$†, apparently akin to Eth. *nagad*, *gens*, *stirps* (usually = φυλή); = δῆμος = משפחה, Nu. $4^{24}$ al.; = γένος, Lv. $21^{13}$; Di. *Lex.* 695. נין and נכד also occur in Sir. $41^{5}$ $47^{22}$.

שׂריד] *fugitive* or *survivor*, after a defeat (so mostly) or other disaster (Nu. $21^{35}$, Dt. $2^{34}$, Jos. $8^{22}$ $10^{20.28}$, 2 K. $10^{11}$ al.; La. $2^{22}$ לא היה . . . פָּלִיט וְשָׂרִיד; שָׂרַד once, Jos. $10^{20}$); Arab. *sharada* is to *take fright and run away* (of an animal). EVV. *remaining*, *that remaineth*, are inadequate.

מגוריו] *his sojourning-places*; cf. מְגוּרָם, Ps. $55^{16}$ (?). מ׳ otherwise only in the sense of "sojourning," in the expressions (P) ארץ (שני ימי) מגורים; cf. בֵּית מְגוּרַי, Ps. $119^{54}$.

**20.** אחרנים וקדמנים] Is the meaning *the hinder ones* and

*the front ones*, *i.e.* those in the W. and those in the E. (so Ew. Hi. De. Di. Du.; cf. הים האחרון, *the Hinder Sea*, of the Mediterranean Sea, Dt. $11^{24}$ $34^{2}$, Jl. $2^{20}$, Zec. $14^{8}$, and הים הקדמוני, *the Front Sea*, of the Dead Sea, Ezk. $47^{18}$, Jl. $2^{20}$, Zec. $14^{8}$)? or *the later ones* (cf. Qoh. $4^{16}$, and דר אחרון, Ps. $48^{14}$ al.) *and the former ones* (cf. 1 S. $24^{14}$), the later and the former generations, *i.e.* (Hirz. Schl. and other older scholars) the remoter posterity and their ancestors,—the latter being the contemporaries of the wicked man who witnessed his fate, or (Bu.) learnt of it in Sheol (cf. Is. $14^{9f.}$). It is true the adjj. אחרנים and קדמנים are not used elsewhere of the dwellers on the W. and E., but the "Hinder Sea" and the "Front Sea" seem sufficient support for the interpretation; while to understand *the former ones* (in contrast to *the later ones*) of persons contemporary with the wicked man himself places an unnatural sense upon the expression.

אֲחזו שָׁעַר] see on $3^{3}$.

21. אך] cf. Ps. $58^{12}$.

אלה] = such as these; cf. Ps. $73^{12}$ הנה אלה רשעים; and זה, c. $20^{29}$.

מְקוֹם] G–K. 130*d*.

## CHAPTER XIX.

**2.** הִתְגְּיוֹן] Hif. from יָגָה (cf. יָגוֹן, *sorrow*, Ps. $13^{3}$ al.); G–K. 75*u*, *gg*, end.

וּתְדַכְּאוּנַּנִי] so Kit.: on the -וּנּ- (here with euphonic dagesh in the נ), G–K. 60*e* (cf. Is. $60^{7.\ 10}$). Baer with 𝔅 וְתִדְכְּאוּנַנִי, with quiescent א (one of the 48 words written with quiescent א, Baer, p. 44, *Ochlah we-ochla*, No. 103), G–K. 23*c*, 75*oo*, cf. 74*i*; Ginsb. Kt. וּתְדַכְּאוּנַנִי, Qrê וּתְדַכְּאוּנָנִי (without dag. in the נ).

**3.** זֶה] adverbial (Nu. $14^{22}$; *Lex.* p. 261*b*).

לֹא־תִבְשׁוּ תֶהְכְּרְלִי] construction, as $32^{22}$, Is. $42^{21}$; G–K. 120*c*.

תֶהְכְּרוּ] from הָכַר † = Arab. *hakara*, to *be filled with wonder* (cf. AW. Ḳi. *wonder at me*); hence Del., תֶהְכְּרוּ being taken as Hif. (G–K. 53*n*), and ל in לִי as the *nota accus.* (on $5^{2}$), *ye amaze me*. 3 MSS תַּחְכְּרוּ, from חָכַר † = Arab. *ḥakara*, to *wrong*, *detract from*; so Ew. Ges. Bu. Du. David Ḳimchi states that his father Joseph explained תהכרו לי by תָּעֻזּוּ פניכם לי, *harden your faces at me*, since *hakara* in Arab. meant עַזּוּת פָּנִים; and this is the source of AVm. *harden yourselves against me*, AV. *deal hardly with me*. 𝔊 οὐκ αἰσχυνόμενοί με ἐπίκεισθέ μοι, whence Be. תָּכְּרוּ; cf. on $6^{27b}$ (𝔊 ἐνάλλεσθε).

**4.** שגיתי . . . תלין] a hypoth. sentence, without אם: see on $7^{20}$.

**5.** עלי תגדילו] הגדיל על, as Ps. $55^{13}$ al.; the Hif., as G–K. 53*f*.

**6.** דְּעוּ] see on $15^{32}$.

עוֹתַנִי] עִוֵּת is to *make crooked* (Qoh. $7^{13}$), *pervert* balances, Am. $8^{5}$; judgment, Jb. $8^{3}$: here with a personal obj., as La. $3^{36}$ לְעַוֵּת אדם בְּרִיבוֹ, and Ps. $119^{78}$ כִּי שֶׁקֶר עִוְּתוּנִי, for they have lyingly *subverted me* (in judgment).

מְצוּדוֹ] from מָצוֹד, Qoh. $7^{26}$, a hunting-implement, by usage, a *net*; so מְצוֹדָה, Qoh. $9^{12}$ (for fish) †; מְצוּדָה, Ezk. $12^{13}$ $17^{20}$, Ps. $66^{11}$.

10. וְאֻלַּךְ] G–K. 69*p*.

11. וַיַּחַר] In Hif. only here. It is not necessary; and very probably וַיִּחַר should be read.

כְּצָרָיו] 𝔊 ὥσπερ ἐχθρόν, 𝔖 כְּצַר, 𝔗 כְּצָרוֹ.

13. מֵעָלַי] idiomatic with verbs expressing *separation from* (lit. *from attachment to*; see on 1 S. $28^{15}$; *Lex.* 759*a*); here, *from companionship with*.

הִרְחִיק] 𝔊 (ἀδελφοί μου ἀπέστησαν) 𝔄𝔖 הרחיקו (intrans., as Gn. $44^{4}$); so Me. Wr. Bi. Sgf. Be. Bu. Du. [Note the pl. in the ||, and that 𝔐 may easily have arisen through haplography of the ו; but Di. prefers 𝔐 with הרחיק trans., and God (as in v.$^{11}$) the subj., and treats 𝔊 as due to dittography. With 𝔐 cf. Ps. $88^{9.\ 19}$.]

אַךְ זָרוּ] are *only*, *wholly*, estranged from me: אך, as Dt. $16^{15}$ והיית אך שָׂמֵחַ, $28^{29}$ אך עשוק וגזול; Is. $16^{7}$ $19^{11}$ אך אֱוִלִים שׂרי צען; 𝔊 (one rendering) ἀνελεήμονες = אכזרו (though no *verb* אכזר is known), which, however, is not consistent with ממני.

14. This v. is short; v.$^{15a}$ is longer than would be expected; hence Kenn. Me. Bi. Wr. Be. read חדלו קרובַי ומְיֻדָּעַי שכחוני גרי ביתי. On the other hand גרי ביתי goes with אמהתי better than in $^{14b}$ with שכחוני and parallel to קרובי ומידעי. Du., deciding similarly, proposes מְיֻדָּעַי, "cease *from knowing me*"; but this is quite unnecessary. יֵדַע, *knowledge*, occurs in Elihu's speeches ($32^{6.\ 10.\ 17}$ $36^{3}$ $37^{16}$); but מְיֻדָּעַי for מְיֻדָּעָתִי is unparalleled. [By itself v.$^{14}$ might perhaps stand: the rhythm (2 : 2 : Gray, *Forms*, p. 159 ff.) and the parallelism (a. b || b′ a′; *ib.* 64 f.) are in themselves admirable, and, outside Job, common: even in Job, $10^{6}$ is an instance, and a very few others might perhaps be found; but v.$^{15}$ is intolerable, and the verse division of $^{14f.}$ can scarcely be correct.]

15. תחשבני] for the *fem.* with 𝔐, see G–K. 146*e*, end; Kö. 349*f* (Ezk. $35^{10a}$; but in Jer. $44^{25}$ rd. אתנה הנשים); with גרי ביתי removed to v.$^{14}$ the syntax is normal.

בעיניהם] the masc. sf., referring (if גרי ביתי be removed to

[14]) to אמהתי alone, is a frequent anomaly; G–K. 135*o*. On the ה in אמהתי, see on 2 S. 6[20].

17. זָרָה] not זָרָה, and consequently 3 pf. fem.; cf. [13] זָרוּ. Hi. Du. al. *is abhorrent to*, from זור = (not זָאַר, but) נָאַר (Dr. § 178), *fastidivit, abhorruit*, c. acc. rei (Freyt.); but as נָאַר is transitive, this would yield a wrong sense, *abhors* instead of *is abhorrent to*. The rendering *is strange* (De. Di.) is sufficient. Jer. "halitum meum *exhorruit uxor mea*," paraphrasing.

וחנתי] RV. *my supplication*. But חנן is to *shew favour*, or *be gracious*—even in the same anomalous form of the inf., which, if RV. were right, would be used here, Ps. 77[10] הֲשָׁכַח חַנּוֹת אֵל; it is only the *Hithp.* which means to *supplicate* (lit. to *get* or *seek* favour for oneself; G–K. 54*f*), and *supplication* is תְּחִנָּה. In Arab. حَنَّ (conj. x.) is *foetorem emisit*, and Syr. ܚܢܢ is *rancid* (PS. 1315*a*); hence *I am offensive*, RVm. with Ew. Schl. De. Di. Bu. etc. וְחִנַּתִי (*mil'el*) will be the pf. with וְ cons., with freq. force (as Ex. 33[19] וְחַנֹּתִי אֶת אֲשֶׁר אָחֹן, and regularly with verbs ע״ע), like 16[12b]; though there are a few cases (Dt. 32[41], Is. 44[16], Ps. 17[3] 92[11] 116[6]) in which the 1 pf. of these verbs is anomalously *mil'el* even without the וְ cons. (see Del. here, and G–K. 67*ee*). Du. וְצַחֲנָתִי (Jl. 2[20]), *and my stink*; but this will agree only with the doubtful *be abhorrent to* for זרה in [a].

18. עוילים] 21[11] † [not 16[11]; see n. there]. To be explained, it seems (cf. Wetzst. *ap.* Del. here; Lane, 2200[a], 2201[b–c]), from Arab. ʿāla (med. ﻭ), to *feed, nourish*, or *sustain one's family* or *household*; whence ʿayyil, pl. ʿiyāl, aʿyāl, *the persons whom a man feeds and supports*, as *his young man*, or *slave, his wife, and his young child*, "among all tribes of the Syrian desert, used of children generally, without distinction of age" (Wetzst. *ZDMG* xxii. (1868) p. 128). R. Levi's statement in *Breshith Rabba*, c. 36 (cited by Del.), is interesting: בערביא צווחין ליניקא עויל, "In Arabic they call children עויל." (Not from עול = غَالَ, to *suck*.)

אקומה וַיְדַבְּרוּ בִי] I would arise! and they speak against me. A very anomalous form of hypothetical sentence, but

analogous to $3^{25a}$ $9^{20b}$ $23^{13b}$, the cohortative only making the first verb more graphic.

19. וזה־אהבתי נהפכו בי] The relative omitted after זה, as $15^{17}$; and זה construed with a pl. verb. Not so elsewhere; but זה is conceived as a collective (cf., with אחר, $8^{19}$), as it is implicitly in Jg. $20^{16}$ כָּל־זֶה קֹלֵעַ בָּאֶבֶן [17] כל זה אש מלחמה, Lev. $11^{4.9}$ (*Lex.* 260*b*).

20. 𝔊 *ἐν δέρματί μου ἐσάπησαν* [רִקְבָה] *αἱ σάρκες μου, Τὰ δὲ ὀστᾶ μου ἐν ὀδοῦσιν* [$^{A}$ *ὀδύναις*] *ἔχεται.* *Α'.* = 𝔐, *Σ*$^{a}$ = 𝔐; *Σ*$^{b}$ *καὶ ἐξέτιλλον* (thinking of מרט, Me., or cf. Eth. **ሠለጠ** : *deradere*, **ተሠለጠ** : *deradi*, *depilari*, Ezk. $29^{18}$ (Di. 154), Be.) *τὸ δέρμα μου ὀδοῦσιν ἐμοῖς.* Hupf. (1853) in $^{b}$ conjectured (after *Σ*') עור בשני, And I escaped "with the skin, *i.e.* the life, in my teeth (cf. $13^{14}$ אשא בשׂרי בשני) = with the bare life"; so Wr., but reading better עורי, "And I carry my skin in my teeth"; Me. בעורי בשרי רִקְבָה וְאתמלטה בִּשְׁנֵי עַצְמִי, "Within my skin my flesh rotteth, And I escape, with my bones in my teeth"; Bi.[1] Bu. בעורי דבקה עצמי ואתמלטה בִּשְׂרִי בשני, My bone cleaveth to my skin, And I am escaped (with) my flesh in my teeth; Bi.[2] בעורי דבקה עצמי ותתמלטן שִׁנַּי; Be. בבשרי דבקה עצמי ואתמלטה בעור שני) $^{b}$ "and I am *become hairless* in the skin of my teeth," עור שני denoting the lips and cheeks, and אתמלטה being explained from the Eth. *malaṭa*, cited above); Du. בעורי בִּשְׂרִי רִקְבָה ויתמלטו שִׁנַּי (in $^{a}$ = Me.; in $^{b}$ "and my teeth have slipped out (haben sich davon gemacht)," omitting בעור with 𝔊, and following substantially Bi.[2]; בִּשְׂרִים as Pr. $14^{30}$, and the fem. רקבה by G–K. 145*k*). Of these emendations, that of Bi.[1] Bu. deviates least from 𝔐; it is undoubtedly the best. [That עצמי, as in Bu.'s emendation and also in 𝔚, and not as in some of the other emendations, בשרי is the subj., is favoured by the *fem.* vb. (דבקה, or, after 𝔊, רקבה). In, *e.g.*, Gn. $9^{4}$ בשר is clearly masc.: this is in accordance with the general rule that parts of the body other than those that exist in pairs are masc. (G–K. § 122 n.: more fully Albrecht in *ZATW*, 1896, p. 72 ff.); and there is no evidence that בשר was ever used as fem. On the other hand, though the same general rule would lead us to expect that עצם, like عظم,

would be masc., and in 2 S. $21^{12}$, Jer. $8^{1f.}$, Ezk. $37^{5.6.8}$ masc. suffixes are used in reference to the *pl.* (cf. n. on v.$^{15}$), in Jb. $30^{30}$ עצם is construed with the 3rd sing. fem. of the verb (חרה) as it is also in Ps. $102^{6}$ (closely similar to the present), and the pl. is construed with the fem. pl. of the vb. in Is. $66^{14}$, Ezk. $37^{3}$, Ps. $35^{10}51^{10}$. In Syr. ܥܛܡܐ is fem. but it means *thigh*, and is, therefore, fem. according to the rule that parts of the body occurring in pairs are fem.]

**21.** אתם רעי] cf. אחותנו אַתְּ, Gn. $24^{60}$ [*preceding* an impv.].

**22.** אל] [here, as in 55 other passages in Job (*Lex.* 42*b*), means *God*: it is not, as in 1 Ch. $20^{8}$, an alternative orthography for אֵלֶּה (Saad.), nor to be emended to אִיָּל (Reiske, Perles, Be.$^{T}$), or גֹּאֵל (Neubauer, *Athenæum*, 1885 (June), p. 823)].

**23.** מי יתן] with impf., as $6^{8}$ $13^{5}$ $14^{13}$; only here with וְ.

בַּספר] prefixed to the verb for emph. "In *a* book," as 1 S. $10^{25}$, Ex. $17^{14}$; G–K. 126*s*.

מי יתן (2)] represented in 𝔊 by τεθῆναι δὲ αὐτά (against Be.).

יֻחָקוּ] the non-pausal form would be יֻחֲקוּ (with d. f. implic. in ח), an Aramaizing form for the regular יוּחַקּוּ; the non-duplication of the ק implying the implicit duplication of the ח (cf. הֻמּכוּ, $24^{24}$; וַיַּכִּתוּ, Dt. $1^{44}$). See Kö. i. p. 375; G–K. 67*y*. Be. weakens the verse effectively by reading מי יתן (or Be.$^{K}$ ויחקו מלי בספר) אפו ויכתבון ובספר יחקו מלי; Du. reads מי יתן אפו ויכתבון מלי בְּסִפְרוֹ יחקו, also disimproving it. Bu. says justly that no change is needed [; but the rhythm (4 : 3) of 𝔐, though not unparalleled ($17^{14}$ n.), is unusual].

**24.** ועפרת] Bu. בעפרת "*in* lead," on the ground that the custom of running molten lead into the characters engraved on the rock to give them greater clearness and permanence is not known, as Di. admits, to have been in use in antiquity. This sense is also expressed by 𝔙 stylo ferreo et plumbi lamina. Di. inclines to it, and thinks it is probably what the poet intended, but sees that 𝔐 does not express it. But the change necessitates the insertion of אוֹ before לעד.

לָעַד] prefixed for emph. Θ Me. Hfm. Be. לְעֵד.

יֵחָצְבוּן] with ֶ, although in pause, like יִקָּפְצוּן, 24[24] (Baer, p. 45). The Or. reading is יחצבון (*ib.* p. 57), like יִבָּהֵלוּן, Ps. 104[29], the regular pausal form in Nif. (G–K. 51*m*, end).

25. [ידעתי גאלי חי] For the absence of כי after ידע, see also, *e.g.*, 30[23], Am. 5[12].]

[גאלי חי ואחרון] 𝔊 *ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων.* It is very precarious to argue that 𝔊 disregarded ואחרון (Me.). Elsewhere *ἀέν.* renders עולם (Gn. 49[26], Dt. 33[15. 27]); it may, therefore, here render the two words חי ואחרון which, taken together, might be regarded as synonymous with עולם, whereas חי by itself asserts, directly, less than *ἀέναος*. Or, if the order of 𝔊 may be pressed, 𝔊 may have read חי גאלי ואחרון and rendered חי by *ἀέναος*, and גאלי ואח׳, or perhaps ג׳ א׳, by *ὁ ἐκλύειν με μέλλων* (see Be. with references there). There is, it is true, another consideration that might point to one of these words being intrusive; the rhythm of 𝔐 appears to be 4 : 3, for גאלי חי cannot easily be taken as a single stress, and 4 : 3 in Job is infrequent and suspicious (17[14] n.). We could obtain an unmistakable 3 : 3 rhythm by omitting חי ו, then גאלי, made for emphasis the obj. of ידע (as האור of וירא in Gn. 1[4]), would be the virtual subj. of יקום. But this would leave the parallelism poorer, and the expression of the whole weaker than in 𝔐. It is best, therefore, to retain 𝔐 especially since the considerations, for what they might otherwise be worth, suggested by rhythm and 𝔊 do not converge: *if* anything was absent from 𝔊, it was ואחרון; *if* anything had to be omitted for rhythm, it would be חי.]

[אחרון] that this is actually a subst. and means *afterman*, *sponsor* (Be.[K]), is neither proved nor probable; if it were, we should certainly expect אחרוני (‖ גאלי; cf. עדי ‖ שהדי, 16[19]). If correct, it is most probably in the acc. of the state (G–K. 118*n*)—*later on* . . . he will stand up. Sgf. reads אַחֲרֹנִי, Che. (*EBi.* 2475) עֶרְבֹנִי (cf. 17[3]), with אקח for יקום below.]

[על־עפר] if virtually = *upon* (*my*) *grave*, עפר is used as in 7[21] 17[16] 20[11] in particular of the dust or soil in which a dead body is laid, *i.e.* the grave. Cf. also 10[9], Ps. 104[39], though these are rather different: in the Ps. עפרָם with the personal

suffix occurs, and Sgf. proposes here עֲפָרִי (note the immediately following רי). Che. (*EBi.* 2474 f.) suggests (cf. 1716) *the dust*(*y* ground of Sheol).]

[יקום] 𝔐 יָקוּם, 𝔊 (*ἀναστήσαι*, *-ει*) יָקֻם; 𝔙 de terra *surrecturus sum* scarcely points to a *reading* אקום; see Di. p. 178. יִקּוֹם, *he avengeth*, would yield no suitable meaning in the context, though with emendations in the following words it is adopted by Bi.[2] Che. אֶקֹּף (see n. on אחרון). On the exact nuance of קום, see the exegetical n. But it is certainly unnecessary to render (We. in *JDT* 16[556]; cf. Che. *EBi.* 2475) *will arise against dust* (*i.e.* Job's friends) on the ground that קום על always means *to rise up against*, *assail*; 1 Ch. 28[2], 2 K. 13[21] show that על may occur in the neighbourhood of קום without combining with the vb. to convey this meaning. Du. reads ויקום, and connects this with v.[26]; but this is not suggested, as he asserts, by the rhythm; without יקום v.[25] is not 3 : 3, the normal rhythm of Job, but rather 2 : 2 : 2, which is in Job quite as unusual (17[1] n.) as 4 : 3, which appears to be the rhythm of 𝔐 (see above on נאלי חי).]

[26. ואחר עורי נקפו זאת ומבשרי אחזה אלוה] uncertain, ambiguous and difficult—especially the words נקפו זאת, which, however taken, seem so improbable that textual corruption at this point at least is almost certain. 𝔊 after *ἀναστήσαι* (= יקם in v.[25]) continues *τὸ δέρμα μου τὸ ἀναντλοῦν* (*ἀντλουν*, *ἀνατλουν*, *συνανατλουν*) *ταῦτα. παρὰ γὰρ Κυρίου ταῦτά μοι συνετελέσθη*: whence it appears that 𝔊 (1) read עורי immediately after יקם—*i.e.* om. ואחר; (2) for ומבשרי read ומישרי (*Κύριος* = שדי as in 6[14] 22[3. 26]); (3) read אלוה, defectively אלה (so Ken. 603). Whether 𝔊 read נקפו (its first *ταῦτα* apparently renders זאת) or אחזה, and, if not, what exactly it read instead of these words, is uncertain. It is doubtful whether 𝔖𝔗𝔙 imply a text different from 𝔐: 𝔖 ܘܣܟ̈ ܠܒ̈ ܒܣܪ̈ ; 𝔗 ומן בתר דאתפח משכי תהי דא ומבסרי אחמי תוב אלהא; 𝔙 et rursum circumdabor pelle mea et in carne mea videbo deum meum. The Hebrew variants are doubtless due to later errors: Ken.[311] ואחרי for ואחר; Ken.[200] om. עורי; Ken.[48] om. אחזה אלוה.]

[ואחר עורי] So 𝔐 and all the VV. except 𝔊, which reads עורי but om. ואחר. In 𝔙 ואחר is taken adverbially, in 𝔖𝔗 as a prep. But, as in יקום (v.[25]) and אלוה in [b], the *scriptio plena* in עורי may be later than 𝔊; the *scriptio defectiva* actually occurs elsewhere even in 𝔐 (*e.g.* עִרְהּ, Nu. 19[5]). Written defectively ערי would be scarcely distinguishable from עדי; consequently it would be very legitimate to read אַחַר עֲדִי (Bi.[2] Du.) if without further emendation this produced a good distich; but it does not (see next n.). Yet, even though עורי be retained, the ambiguity of אחר remains: it may be (1) an adv., *afterwards* (*e.g.* Gn. 18[5] 24[55], Jg. 19[5] al.), but not *in novissimo die* (𝔙), *at the last day* (AV.), *am jüngsten Tage* (Honth.); or (2) a prep. governing עורי, with a local or temporal force, *behind* (cf. Is. 57[8]), which Ehrlich interprets as *under* (my skin), Bu. as "still enclosed (*umschlossen*) by my skin," *i.e.* still alive, or *after* (as, *e.g.*, 1 K. 19[11f.]), *i.e.* after the disappearance or destruction of my skin; or (3) a conj. = אחר אשר (as 42[7] 𝔐, Jer. 41[16], Lv. 14[43] 𝔐), *after that* (my skin has been destroyed). If עורי is correctly read, it is a parallel term to בשרי in [b] (𝔐, not 𝔊) as in 7[5] (19[20]), and אחר should be parallel in sense to the מן of מבשרי: unfortunately this latter phrase is also ambiguous (see below). If מבשרי means *away from my flesh*, *i.e.* after my body has perished, אחר עורי should have the same meaning; but Bu. raises two objections to this: (1) that אחר is always local when it refers to an *object*, and temporal only when it refers to an *action*: since the idea of passage is more directly suggested there than here, 1 K. 19[11f.] does not perhaps entirely invalidate this; (2) that whereas בשר by itself is often used for the entire body as contrasted with the נפש or לב (*e.g.* 14[22], Ps. 16[9] 63[2]), עור is not, but is used strictly of the outward covering of the body, the skin (30[30], La. 4[8] 5[10], Jer. 13[23]), and combined with בשר requires the latter to be used in its specific sense of the flesh under the skin (7[5]), the two together being contrasted with the inner framework of the body formed by the bones; cf. 10[11] 19[20], and (עור + שאר) Mic. 3[2f.]. If the text could be trusted, in 18[13] עור would have the wider sense of *body*, which Bu. questions.]

[נקפו זאת] the vb. is taken either (1) as the pred. of the

sentence introduced by the *conj.* or *adv.* אחר (see last n.) with the obj. עורי of נקפו prefixed—an emphatic position (cf. Dr. § 208 (1), for which there seems to be no reason here, or (2) as the vb. of a relative sentence qualifying עורי in the *prepositional* phrase—*after my skin which . . .*, the relative particle being omitted according to G–K. 155*b*. In either case נקפו is commonly explained as the 3rd pl. act. corresponding idiomatically to our passive ($4^{19}$ n.). The vb. is, then, Piel of נקף, *to strike off, away*; cf. Is. $10^{34}$ † (of striking off branches), and the verbal noun נקף of beating olive berries off the tree (Is. $17^{6}$ $24^{13}$). These comparisons are already made by the mediæval Jewish commentators (Ibn Ezr.; Anon., ed. Wright and Hirsch.). The form might also be Nif., used as a passive of the Hif. (G–K. 51*f*) of נקף, *to go around* (Is. $29^{1}$), in Hif. *to surround* (v.$^{6}$ and often). 𝔖𝔙 clearly think of this vb., and Honth. has recently defended this interpretation; but he can account for the pl. only by the very forced suggestion that its subject is זאת used collectively of the bones of the body with the sense of *I*—at the last day I shall be (proph. pf.) surrounded with my skin! Other interpretations of זאת are scarcely less forced: the alternatives are to suppose that it means *this* (will happen)—so 𝔗; or *in this manner* (Del.)—an acc. of manner never elsewhere taken by זה or זאת; or that it is a kind of resumption of עורי; or, since this is masc., a reference, accompaning a gesture, to the body (Di.)—and *after my skin has been struck away*, (viz.) *this* (skin or body).]

[ומבשרי] either *away from my flesh*, or *from my flesh* is, so far as the phrase itself is concerned, equally possible; for the rare but by no means unusual use of מן in the former case, cf. $11^{15}$ n.]

[The uncertainties and difficulties of 𝔐 in this v. being so great, it is not surprising that attempts at emendation have been numerous and ingenious, if not convincing. Bu., by a very slight change (נִקַּף כְּזֹאת), eliminates at once the awkward pl. נקפו and the impossible זאת, and obtains the distich:

Within my skin thus struck away,
And from my flesh, I shall see God;

but that a skin which has been struck away should still enclose the speaker is curious. As an alternative he considers one of the suggestions offered by Be.$^{T}$, viz. נִשְׁקַפְתִּי for נקפו זאת, which gives a completer parallelism of terms but a not very probable prophetic pf.:

Within my skin I look out,
And from my flesh I shall see God.

Be.$^{T}$'s other suggestion was נִקְפְּתִי. Bi. also offered two emendations; Bi.$^{1}$ (in $^{b}$ mainly following 𝔊) proposed

ואחר עֲדִי נָקְפָה זאת
ומשדי אחזה אֱלֹה

which requires at least as much defence and apology as 𝔐. Bi.$^{2}$, bringing over יקם (𝔊) from v.$^{25}$, reads:

יָקֹם עדי נִקְמַת זאת
וּמְשָׁדַי אֹחֶזָה אָלָה

My witness [*i.e.* God] will take vengeance for this,
But a curse will seize my adversaries,

cleverly obtained by very slight departures from either 𝔐 or 𝔊; but as Bu. asks: Why אחזה and not תּאחֵז, why נקמת זאת instead of the better antithesis נקמתי, and why the unknown Poel of שָׁדָה? And the answer must be that, if the idea were more naturally and normally expressed, the emended text would differ so widely from 𝔐 and 𝔊 as to appear improbable. Du., also by slight changes, obtains the distich:

ויקום אַחֵר עדי
וקף זה אתו:

And another will arise as my witness,
And this one will set up his sign—

understanding the "sign" to be that which he supposes the avenger of blood set up over the corpse of him who was to be avenged. By now combining $^{26b}$ with $^{27a}$, and $^{27b}$ and $^{c}$, Du. gets rid of the isolated stichos formed by $^{27c}$ if, as is usual, $^{27a.\ b}$ be taken as a distich. But the אתו and זה of Du.'s emendation

are improbable, and [27a] is better paralleled by [27b] (note ראו ‖ אחזה, לי ‖ לא־זר) than by [26b] which has the *same* vb. חזה as [27a]. Che. (*EBi.* 2474*f*):

שדי יָכֵן תאותי
ומצדיקי אחזה אלוה׃

but if the textual evidence is to be so largely disregarded, it would be easy to construct distichs in more exact parallelism. Richter instead of עורי נקפה זאת ומבשרי proposes ערבני יזקף אתי ובשׂהדי—first the *goel* takes his stand on Job's grave (v.[25]), thereafter (ואחר) as his surety (ערבני) lifts him up from the grave. But [a] thus becomes four stressed. יזקף אתי for יזקפני is very improbable, and so is the *beth essentiæ* in ובשׂהדי: Be.[K] avoids the last objection, only by proposing an unknown form וּמַשְׂהֲדִי.]

27. **אשר אני**] no change is needed; but *if* any one inclines to change, Bu. suggests אַשְׁרֵנִי כִּי or אַשְׁרֵנִי, "Count me happy, for I shall see him for myself." אַשְׁרֵינִי (Neubauer, Be.[Kit.] alt.), "O my happiness!" is an unheard of form. [The parallelism is at present perfect, לי ‖ לא זר, ולא עיני, אני ‖ אחזה, ראו ‖ : emendations, such as אשרני, or, below, אֵלַי for לי, are improbable.]

**ראו**] Bu. יִרְאוּ, thinking the pf., especially before כלו, which refers to the present, to be intolerable. Still there are many cases of the perfect "of certitude" being used to express the future (Dr. 14).

**ולא זר**] the waw is perhaps a dittograph; זר, pf., or part. negatived by לא (*BDB* 519*b*): Job's acquaintances are estranged זרו (v.[13]): God will be seen not to be so: similarly Job's brethren have gone מֵעָלַי (*ib.*); God is לי.]

**כלו כליתי בחקי**] Wr. כָּלוּ כִלְיֹתַי בְּחֻקִּי, "I am utterly exhausted in my appointed time (14[5. 13])"; Klo. כָּלוּ כְלִיתִי, "I shut up" (from כָּלָא by G–K. 75*qq*),—both extraordinary.

28. **לו**] the *nota accus.*; cf. on 5[2]. (In Jg. 7[25] rd. את־מדין for אל־מדין).

**בי**] In 𝔐 there is a change from the direct ([a]) to the indirect narration ([b]), "and *that* the root of the matter is found in me" (without כי, as Gn. 12[13] 41[15b], Jb. 35[3a. 14] etc.; G–K. 157*a* (*a*)); but the continuation by the direct narrative is much

more forcible, and some 100 MSS, Θ 𝔗𝔙 read בּוֹ; so Mich. Wr. Sgf. Be. Bu. Klo. Du.

29. גורו לכם] The ל is prob. reflexive (*Lex.* 516*a*); לכם is hardly strong enough to express the emphatic "for yourselves" (which would be rather לנפשכם or לנפשתיכם; cf. Jos. $9^{24b}$ וניראּ לנפשתינו).

Qrê [b]כי חמה עונות חרב [c]לֵמען תדעון שדין (שדון 𝔊 *θυμὸς γὰρ ἐπ᾽ ἀνόμους ἐπελεύσεται, καὶ τότε γνώσονται ποῦ ἔστιν αὐτῶν ἡ ὕλη* (ἡ ὕλη, perhaps as though thinking of שָׂדַי; cf. $29^{5}$ *ὅτε ἤμην ὑλωδὴς λίαν* = עִפְּדִי שַׂדַי (שָׂדַי) בָּעוֹד); for *ποῦ κτλ.*, [A] *ὅτι οὐδαμοῦ αὐτῶν ἡ ἰσχύς ἐστιν* (thinking of שַׁדַּי); 𝔖 ܘܝܕܥܢ ܕܐܝܬ ܒܗܘܢ ܕܝܢܐ ; 𝔙 quoniam ultor iniquitatum gladius est; for [c] *ΑΣΘ ὅπως γνῶτε ὅτι* (*ἔστι*) *κρίσις*: so 𝔖 ܕܝܢܐ, 𝔙 *esse iudicium*, Saad.; 𝔗 for [c] מִן בְּגִלַּל דְּתִנְדְּעוּן דַּיָּנָא קְשׁוֹט הוּא מָרֵי דִּינָא, "that ye may know that the lord of judgement is a truthful judge." In [b] Ges. Di.[1] Bu. read חֶמָּה for חֶמֶה ("for they—*i.e.* such slanders—are iniquities of (worthy of punishment by) the sword"); Di. כי נִקְמַת עונות חרב (for the sword avengeth iniquities); Sgf. כי חמה בְּעוֹלִים תָּבֹא (after 𝔊; but it is doubtful if *ἀνόμους* is more than a paraphrase); Du. כי חמה עָוְלָם תַּחֲרֹב (חרב, החריב, though usually said of lands, cities, etc., is at least used of nations in 2 K. $19^{17}$, Is. $60^{12}$). In [c], for שדין, Hi. לְהָבִין; Sgf. כִּי שָׁדְדוּ (*sc.* the עוֹלִים of [b]); Ew. Reuss, Wr. Di. Be. שַׁדַּי; Bu. לְמַעַן תֵּדְעוּ יֵשׁ דַּיָּן ("that there *is* a judge"); so Klo. (דַּיָּן, as 1 S. $24^{16}$, Ps. $68^{6}$ †; יֵשׁ, with some emph., 12 times in Job, *e.g.*, $11^{18}$ $14^{7}$). De. and most agree with *ΑΣΘ* 𝔖𝔙 (= Kt.), Rabb., and EVV. ("that ye may know there is a judgement") in taking שֶׁ- as the rel. particle (usually שֶׁ-, but שַׁ-, Gn. $6^{3}$ (?), Jg. $5^{7.7}$, Ca. $1^{7}$ †) = *that*, as often in Qoh. (*Lex.* שֶׁ-, 3), and דִּין, as the subst. *judgement*. שֶׁ-, however (on its occurrences, see *Lex.* 979), does not occur elsewhere in Job; דין occurs in the Elihu speeches ($35^{14}$ $36^{17.17}$; $36^{31}$, the verb), but neither the noun nor the vb. is found elsewhere in Job; and יֵשׁ is desiderated.

## CHAPTER XX.

2. לָכֵן] *Therefore*—on account, viz. of what Job has said. 𝔊 οὐχ οὕτως, as though לכן stood for לא־כן (so, but needlessly, Me. Bi. Sgf. Be.), as often in the historical books (Gn. $4^{15}$ $30^{15}$, Jg. $8^{7}$ $11^{8}$ *al.*), not perceiving that in such cases *therefore* introduces an answer to a remark, or objection, made by another (*Lex.* 487*a*; Dr. on 1 S. $3^{14}$ $28^{2}$).

שׂעפי] see on $4^{13}$.

ישיבוני] *answer me*: lit. *turn me back* (*sc.* with a word; see on $13^{22}$), *answer me*, in the sense of *do not allow me to be silent*, is certainly weak; hence Du., cleverly, יַרְהִיבוּנִי, *bestürmen mich*, *disturb me*; cf. Ca. $6^{5}$, Oettli, Buhl (v. *Lex.*); and ܪܗܒ, in Peîl ptcp. = *disturbed* (Mk. $5^{38}$ = θόρυβον, and Lk. $10^{41}$ θορυβάζῃ); but usually in the sense of either *alarmed* or *hastening* (so Ethp. *be alarmed*; Af. to *hasten* (trans.) or *alarm*; *v.* PS.).

ובעבור וג׳] rd. ובעבור זאת (Bi.[1] Be.[K] Du.; Di. inclines) or בעבור זה (Ex. $13^{8}$); perhaps (Bu.) even וּבַעֲבוּרָהּ would be sufficient (בעבור כן never occurs).

חושי בי] "is my haste—my impetuosity, eagerness—(active) within me." Del. *my feeling*, i.e. *my emotion*, deriving the word not from חוּשׁ, to *hasten*, but from חוּשׁ, הָשַׁשׁ (= Arab. *ḥassa*, to *feel*, *perceive* by the senses), in Aram. and NH. (see Levy, *ChWB*, *NHWB*, *s.vv.*), to *feel*, in various *nuances*, sometimes to *be anxious*, but mostly to *feel pain*, to *suffer* (in OT. once, Qoh. $2^{25}$ (so rd.), מי יאכל ומי יָחוּשׁ חוץ ממנו, and who can *feel* (here suggesting *have pleasure*) apart from him? Syr. ܚܫ, *passus est*, *doluit*, *contristatus est* (PS. 1389 f.), ܚܫܐ, *suffering*, often for πάθημα, as Heb. $2^{9}$, also of grief, sadness, etc.; in a more neutral sense, of an *affection* of the mind in

general, as of desire, ܚܫܐ ܕܪܓܬܐ = πάθος ἐπιθυμίας, 1 Th. $4^5$ (*ib.* 1391). Probably therefore חוּשׁ (? חֹשׁ, חֻשִּׁי) might in Heb. have been used to denote the general feeling of *emotion*. Be.[K] רָחַשׁ לִבִּי (Ps. $45^2$), *is* my heart *astir*; [Richter, אכן for לכן in [a], and for [b] וּכְעָב יִרְחַשׁ לִבִּי; but this, though the changes are slight, requires too elaborate a defence to be probable].

3b. But a spirit answers me out of my understanding, *i.e.* a higher spirit ($32^8$), speaking in, and out of, my understanding, teaches me what the value of Job's protestations is (so Del. Di.). It is objected that this interpretation of מבינתי makes Zophar's own understanding the source of his higher inspiration; hence Hi. Bu., "And wind, (arising) out of my understanding, answers me," *i.e.* the "understanding," or instruction, which I give Job, instead of bringing him wisdom, resolves itself in his mouth into mere wind (cf. "wind," $8^2$ $15^2$ $16^3$). Du. Be.[K] (after 𝔊, ἐκ τῆς συνέσεως—without μου) מבינה, and with wind *void of understanding*, *thou* answerest me (תענני).

רוח] is frequently masc. (agst. Strahan): $4^{15}$ $8^2$ $41^8$, Ps. $51^{12}$ $78^{39}$, Is. $57^{13.\ 16}$.

4. "Dost thou know this (as being) from of old, since the placing of man upon the earth, that . . .?" *i.e.* Of course thou knowest it! (cf. *Lex.* 210*a*). There is no occasion to read הֲלֹא (Sgf. Du.). 𝔊 μὴ (not οὐ) presupposes הֲ, not הֲלֹא. As usually understood, מני עד וגו׳ is connected not with ידעת (for no man could know this from the creation) but (as rendered) with זאת, as a secondary predicate (so De. Hi. Di.). Bu., thinking this construction awkward, construes differently, supposing the question to be a mocking one, Hast thou this fine windy knowledge (v.[3b]) from the time of creation? (comp. the question of Eliphaz in $15^7$), and rendering כי in v.[5] not by *That*, but (exactly as in $22^{2b}$ after $22^{2a}$) *Nay*.

מני] see on $6^{16}$.

עד] of *past* time, as Hab. $3^6$ †.

שׂים] inf., with indef. subj., as $13^9$. The inf. of שִׂים (Nöld. *Beiträge*, i. 39) is usually שׂוּם, שִׂים elsewhere only Is $10^6$ Kt, 2 S. $14^7$ Qrê.

5. מקרוב] *recent*; lit. *from what is near*, i.e. *the near* (past); so Dt. $32^{17}$ (EVV. *of late*).

6. שְׁשִׂיאוֹ†] שִׂיא, if correct, will be an anomalous form for נְשִׂיא, with elision of נ, from √ נָשָׂא (Kö. ii. 145); cf. כִּילִי, Is. $32^{5}$, for נְכִילִי (Kö. ii. 118). Perhaps שְׂאֵתוֹ ($13^{11}$ $31^{23}$) should be read (the masc. יעלה, then by G–K. 145*o*). 𝔊 *αὐτοῦ τὰ δῶρα* (!), thinking of שַׁי; cf. Ps. $68^{30}$ $76^{12}$ 𝔊 (Be.).

7. כגללו] גְּלָלִים, Zeph. $1^{17}$; גֶּלְלֵי, Ezk. $4^{12.\ 15}$†; הַגָּלָל, 1 K. $14^{10}$†. Lit. *globulus stercoris*; cf. 𝔗 גֻּלְגָּא; Arab. *jillatun*, *jallatun*. The sg. would be גֵּל; cf. צִלְלוֹ, $40^{22}$, צִלְלֵי, from צֵל (Kö. ii. 43; G–K. 93*aa*, *bb*).

8. ימצאהו] [construction as $4^{19}$ (see n. there); 𝔊 εὑρεθῇ, whence Bi. Be. נמצא,—doubtful, though rhythmically easier].

יֻדַּד] *is chased away*. The pass. of יְנַהֲגוּהוּ, $18^{18}$. 𝔊 (ἔπτη δὲ) 𝔖𝔗𝔙 express יַדַּד (cf. Gn. $31^{40}$, of sleep); but ידד is pointed as Hof. to denote the unwillingness of his disappearance.

9. שזפתו] $28^{7}$, Ca. $1^{6}$†. Without parallel in the cognate languages.

תשורנו] מקום is so constantly masc., that in the three exceptions the text can hardly be right. Here ישורנו can easily be read; the fem. may well be a copyist's error due to the preceding הוֹסִיף (so Di. Be. Bu.). In Gn. $18^{24}$ בְּקִרְבָּהּ may well be the original reading; and in 2 S. $17^{12}$ באחת המקומות, אחת is probably due to the fem. termination of המקומות.

10. בניו ירצו דלים] (1) רָצָה is to *be pleased with*, *be favourable to*; hence רִצָּה will be to *make favourable*, *conciliate*; so, I.E. (כי בניו יוצרכו לְרַצּוֹת הדלים שגזל), Ges. *Thes.* 1306*b*, Schl. De. Di.: the sons will be forced to court the favour of the poor (whom, viz., their father had plundered). (2) The Vrss. all see רָצַץ in ירצו: thus 𝔊 *τοὺς υἱοὺς αὐτοῦ ὀλέσαισαν* (as Rosenm. saw, a corruption of cod.$^{A}$ *θλάσ(ε)ιαν*: *θλάω* for רָצַץ, as v.$^{19}$, Jg. $10^{8}$, 1 S. $12^{4}$ al.; Be.) *ἥττονες*: the order of words, emphasizing the object, as $5^{2}$ $14^{19}$ $15^{30}$, Ps. $11^{5b}$ $139^{16}$ etc. (Dr. 208. 1). (3) 𝔖 His children are broken in poverty; 𝔙 Filii eius atterentur egestate, *i.e.* יֵרָצוּ (Nif.); so—though naturally discarding the ungrammatical "in poverty"—Hi. his children are

crushed into poor ones (*verkümmern zu Bettlern*)—accus. of the product (G–K. 117*ii*); Bu. his children are oppressed *as* poor ones (G–K. 118*n*), but in this case (Du.) דלים seems superfluous. Du. regards [10a] as a variant of [19], and [10b] as a gloss on [18].

וידיו תשבנה אונו] reverting to the lifetime of the wicked man, and explaining why his sons are impoverished ([a]): he had to give back the wealth which he had wrongfully gotten to its owners. Hrz. Del. al., to avoid this awkward return to the past, suppose the meaning to be that he gives back his ill-gotten wealth through the hands of his children; but this is unnatural. Bu. would read either יָשִׁיבוּ—וִילָדָיו or וְיָדֵיהֶם ישיבו being corrected into תשבנה after וילדיו had become וידיו. און, *strength* (18[7]) = *wealth*, as Hos. 12[9]; cf. חַיִל, *strength*, also often = *substance, wealth*, as v.[15].

11. עלומיו] 33[25], Ps. 89[46], Is. 54[4] †; here = *youthful vigour*, cognate with עֶלֶם (1 S. 17[56]), עַלְמָה; Arab. غُلَم, *young man*, from غَلَم, *to be excited by lust*.

תשכב] viz. (Ew. Di. De. Bu. Du.) עלמיו: the fem. as 12[7] etc. (G–K. 145*k*); cf. Ps. 103[5] תתחדש כנשר נעוריכי.

12. תמתיק] *sheweth sweetness* (G–K. 53*d*), or *groweth sweet* (*ib. e*; Ew. § 122*c*) *dulcescere*; see 14[8] n.

14. נהפך] pf. in pause. The bare pf., introducing the apod., expresses the suddenness of the change (Dr. 136γ).

15. חיל בלע וגו] a change of expression, for the sake of vividness: the pf. sets the scene before the reader as completed; and the וַי expresses the natural consequence of בלע (Dr. 80).

וירשנו] properly, *to make* (others) *inherit* = to *dispossess*: usually of *dispossessing* the nations of Canaan, Dt. 4[38] 9[4. 5] etc.; hence here fig. *expel*. 𝔊 ἐξ οἰκίας αὐτοῦ (מביתו) ἐξελκύσει αὐτὸν ἄγγελος,—a euphemistic paraphrase for אֵל.

17. אַל] either a strong negative, *Never can he . . .!* (*Nicht darf er . . .!* Di.; cf. G–K. 108*e*), or the poet's feeling leading him to pass from the description of facts (which is what the context logically requires) to the expression of what

he *wishes* may be the fate of the wicked man (Dr. 82). Observe that 𝔊 has optatives in vv.[10a. b. 15 (c). 16. 23b. c. 24b. 25. 26a. c. 27. 28]; cf. on $18^{12}$.

פלגות] in the sense *canals* only here; elsewhere פֶּלֶג, פלגים ($29^{6}$ פלגי שמן; Ps. $1^{3}$ al.).

נהרי נחלי דבש] There are parallels for the suspended *st. c.*, *e.g.* 1 S. $28^{7}$ אֵשֶׁת בַּעֲלַת אוב, Jer. $46^{9}$ תֹּפְשֵׂי דֹרְכֵי קשת (G–K. 130*e*); but Hupf. Me. Di. al. have conjectured that one of the two synonyms, most probably נהרי, was either a gloss on the other, or (Bu.) a dittograph. בפלגות יִצְהָר (Klo.) is, however, a very probable conjecture [yielding the normal rhythm (3 : 3), instead of the questionable rhythm of 𝔐, or 𝔐 with a word omitted, and a superior parallelism].

**18a.** ולא] וְ introducing the pred., as $23^{12}$ $25^{5}$, Is. $57^{12b}$, Ps. $115^{7}$ (Dr. 124); but יָגָע occurs nowhere else, and a sf. is desiderated: rd. prob. (Bu.) יְגִעוֹ לֹא (יגיע, as $10^{3}$ $39^{11.\ 16}$). ולא in [b] is similar; but here also the וְ might well be dittographed from תמורתו. 𝔊 for משיב יגע has *εἰς κενὰ καὶ μάταια ἐκοπίασαν*, as though בַּשָּׁו יָגַע. Du. מָשַׁךְ יגע ולא יַבְלִיג תמורתו ולא יעלס, He increaseth (?; Du. compares משך חסד, to *draw out*, *extend*, *prolong*, kindness; but this is hardly parallel) the product of his labour, and doth not brighten up ($9^{27}$ $10^{20}$), That which he gaineth by exchange, and rejoiceth not. Bu. in [b] כחילו, *i.e.* according to his substance, so is that which he gaineth by exchange, he cannot rejoice.

יעלס] עלס (not עלז or עלץ), as $39^{13}$, Pr. $7^{18}$ †.

**19.** רִצַּץ] Piel: Ps. $74^{14}$ lit. (אתה רִצַּצְתָּ ראשי לויתן); 2 Ch. $16^{10}$ metaph. (וַיְרַצֵּץ מן העם) †.

עזב] Du. עֶצֶב, "Verdienst" (rather, as Hfm., *sauer Erwerb* (the product of) *painful toil*, cf. Pr. $5^{10}$, Ps. $127^{2}$ לֶחֶם עֲצָבִים); but this does not suit רִצַּץ. Be.[K] ("perhaps") זְרֹעַ (cf. $22^{9b}$). [For the asyndeton in 𝔐, cf. $29^{8}$; Kön. iii. 370*h*. Yet the vb. עזב after רצץ seems anti-climactic.]

בית וג׳] he *hath seized* a house, and *goeth not on to build it* = if he seizeth a house, he will not build it (*i.e.*, through being impoverished, will be unable to renovate it, add to it, and otherwise fit it for his own use; so Ew. Me. Di. Del. Bu.; cf.

for the tenses, Ps. $103^{16}$ (De.). Hi. al. he seized a house, *and built it not* (= instead of building himself one): but the impf. is against this; for though the impf., where separated from ו cons., is, as Hi. remarks, not unfrequently retained (2 S. $2^{28}$, Jos. $15^{63}$, Dt. $2^{12}$ al.), yet it must in these cases possess its frequentative force, which after גָּזַל would be unsuitable (see Dr. 85, *Obs.* with *n.* 1; and cf. 42$\beta$). Du. בית גזל לא בָּנָהוּ, he seizeth a house, which he *had not built*; cf. 𝔙 et non ædificavit eam.

גזל] construed with both acc. pers. (= *rob*) and acc. rei (= *take violently away*).

20. שָׁלֵו] $16^{12}$ and elsewhere an *adj.*: rd. שַׁלְוָה (Sgf. Bu.), *ease, quietness, prosperity, e.g.* Pr. $17^{1}$ טוֹב פַּת חֲרֵבָה וְשַׁלְוָה בָהּ מִבַּיִת מָלֵא זִבְחֵי רִיב; cf. Is. $59^{8}$ לא ידע שלום. Bu., doubting בבטנו, proposes בטנו—כי לא ידע שלוה בְּטִנוֹ being the subj., the masc. ידע by G–K. 145*o*. 𝔊 *οὐκ ἔστιν αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν*, whence Me. כי לא יֵשַׁע לוֹ בְּטֶבֶו (rather בְּטוּבוֹ, the pl. טֻבִים not occurring); Du. לא שָׁלֵו בְּמַטְמֹנוֹ, hath no quietness in his treasure (Gn. $43^{23}$).

בחמודו] *his valued possessions.* The pass. ptcpp. of חָמַד, and derivatives, denote not so much what one *delights in* (EVV.), as what is *desired* or *coveted*, sometimes on account of its attractiveness (Ps. $39^{12}$, Is $44^{9}$), sometimes, in particular, on account of its value; hence the idea which they suggest in the latter case is that of *precious*; cf. Pr. $21^{20}$ אוֹצָר נֶחְמָד = *costly* treasure; מַחֲמַד, *precious* things, *valuables*, Hos. $9^{6}$; כְּלֵי חֶמְדָּה, *precious* things, Hos. $13^{15}$, Nah. $2^{10\,(9)}$. EVV. *pleasant* does not express the real meaning of the Heb.

יְמַלֵּט] The Pi. is transitive (in Am. $2^{15a}$ either the obj. to יְמַלֵּט follows in $^{b}$ נפשו, or יְמַלֵּט must be read): it is too much to supply נַפְשׁוֹ (Du.): read therefore יְפַלֵּט (Sgf. Be. Bu.). 𝔊(Θ)𝔖𝔗 all render by a passive. EVV. "shall not save aught of . . ." would be מֵחֲמוּדוֹ לא יְמַלֵּט.

21. לאכלו] *his eating*,—not from אֹכֶל, but from the inf. אֲכֹל.

יחיל] *is strong*, and so *firm, stable*; so Ps. $10^{5}$ †. From חַיִל, the √ of חַיִל, *strength*, hence *capability, wealth*, etc. (*Lex.*

298*b*). The same √ is found in Aram., in the Pael חַיֵּל, to *strengthen*, and in Eth. *ḥêla*, *ḥayala*, to *be strong*.

**22.** במלאות] G–K. 74*h*; cf. 75*oo*, *qq*.

שְׁפָקוֹ] from שֶׁפֶק †; the verb יִשְׁפֹּק, 1 K. 20[10] † (c. 36[18] is doubtful). The √ is common in Aram.

עָמֶל] as 3[20]. The word is, of course, collective: Du.'s argument that we must read עָמָל with 𝔊 (*πâσα δὲ ἀνάγκη*; cf. 𝔙 omnis dolor), "because otherwise we should have had עֲמָלִים," is not sound. Bu. also reads עָמָל (though not on Du.'s ground), thinking that 𝔐 "hardly yields a possible sense," and that the "hand," implying the personification of עָמָל (cf. מִידֵי חֶרֶב, 5[20] etc.), led to the false punctuation עָמֶל. But the change is not needed. 𝔖 עַל.

**23.** יהי וג׳] Difficult. (1) Ew. 345*b*, end; Del. "It will be, in order to fill his belly, that He (God) will send," etc. (analogous to 2 K. 17[25] וַיְשַׁלַּח . . . וַיְהִי, in past time, Del.); but *it will be*, in spite of 18[12] (see note there), implies יהיה: יהי can only mean *may it be* . . ., and, if original, must indicate (cf. on v.[17] אַל) that the poet's feeling leads him to express the *wish* that such may be the fate of the ungodly. (2) Di., regarding (1) as in poetry heavy, says that it "seems preferable" to subordinate יהי to ישלח, and renders, "that it (his anger) may serve to fill his belly, he must send his anger," etc.; this rendering gives יהי its proper force, but the inversion is unnatural. (3) May he (the wicked man) be *for one* (הֲמַמַלֵּא; cf. on 3[20]) *to fill* (= that one may fill) his belly! May He (God) send, etc.; or reading יהיה for יהי, He will be (or He is,—freq., like the other impff. in the ch.) for one to fill his belly; He will send (or He sends), etc. (cf. Hi.). (4) Da. His belly shall be filled! (rather, with 𝔐, may his belly be filled!), lit. *be for filling*, היה ל: Dr. § 203: the masc. verb by G–K. 145*o*. (5) Wr. Bu. יהוה for יהי: Yahweh, that He may fill his belly, sends, etc.; but יהוה is so studiously avoided in the dialogue (only in 12[9]), that to assume it here is questionable; nor is the subordination of למלא בטנו, though perfectly grammatical, quite in the style of poetry. (6) 𝔊 om. יהי למלא בטנו: so Me. Bi. Be., as a gloss on בלחומו, Du. as a gloss on 22[a] (?). [An alternative is

to regard these words as the corrupt fragment of a distich that mentioned God; at present these difficult words make v.[23] a tristich; and God, who must be the subj. of [23b. c], is not mentioned.] We may acquiesce in (3) or (4).

וַיַּמְטֵר] unless יהי be kept as a real jussive, rd. either וְימטֵר or וַיַּמְטֵר.

עלימו] if correct, *must* be here (notice בלחומו) an anom. sing. for עליו (which Me. Sgf. Bi. Di. Du. St. would in each case restore, and which, at least here and 27[23], might easily have become עלימו from the end of the following word); cf. 22[2] 27[23], Ps. 11[7]; G–K. 103*f*, n. The form, as a sg., is very much against analogy; but it has been supposed to be supported by a Phœn. sing. sf. in ם— (Stade, § 345*c*, who would read עָלֵים; Kö. ii. 44*b*, with references); the existence of this is, however, doubted by others (cf. Lidzb. p. 395*f*; Cooke, *NSI*, on 42[5]).

בלחומו] לחום, as Zeph. 1[17] †: if correct, = Arab. *laḥm*, *flesh*, pl. *luḥūm* (I.E. בבשרו; and 𝔊 Zeph. 1[17] τὰς σάρκας αὐτῶν ὡς βόλβιτα): so Hi. De. "into his flesh." Di. Bu. בְּלַחְמוֹ, and raineth *His bread* (or *food*) upon him, *i.e.* sends upon him a rain, not of manna (Ex. 16[4], Ps. 78[24]), but of destruction: the ב as 16[4. 10]. Or, as this use of ב is not very probable with ימטר, ב may be the *Beth essentiæ* (*Lex.* 88*b*), and raineth it (his anger) upon him *as* his bread (*or* food); so RVm. 𝔊 ὀδύνας; whence Me. Sgf. Klo. חֲבָלִים (usually in 𝔊 ὠδῖνες: see also on 21[23]). Schwally בִּלָּהָה (= ὀδύναι, 18[11] 27[20] 30[15]), Bi. בַּלָּהוֹת, Be. פֶּחָם, "coals," "obliterating Zophar's characteristic, and therefore certainly original, figure" (Bu.). Du. (omitting [a]), "perhaps the author wrote simply וימטר עָלָיו חֲמָתוֹ."

24. תחלפהו] חלף, to *pass quickly* (9[26]) *through* = to *strike through*, *pierce*; so Jg. 5[26] ומחצה וחלפה רַקָּתוֹ.

25. גֵּוָה] by these who retain 𝔐, גֵּוָה † is taken as a ‖ *fem.* form to גֵּו; but "his" is needed: read certainly גֵּוֹה, *his back* (𝔖 ܓܘܗ). The accents in ordinary editions connect יהלך with ממררתו (so EVV.); but this leaves עליו אמים a very short and abrupt clause: and some MSS read, no doubt correctly, ממררתו (Wickes, *Poet. Accents*, p. 37). Di. He draws it forth (שָׁלַף, as

Jg. $3^{22}$), and it cometh out of the [rd. *his*] back, and the glittering point goeth out from his gall: terrors (*i.e.* death-terrors) are upon him; Hi. De. Bu. . . . and the glittering point from his gall; terrors come (Me. as G–K. 145*o*; Sgf. Be.; better, יַהַלְכוּ) upon him,—but for this יבאו (Di.) would be the proper word, not יהלך or יהלכו; Du. וברק (so Sgf. Be.) וַיֵּצֵא שֶׁלַח מִגֵּוֹה ממררתו יֵהָפְכוּ עליו אמים (for [a] cf. 𝔊 διεξέλθοι δὲ διὰ σώματος αὐτοῦ βέλος: שֶׁלַח, as Jl. $2^{8}$ al.; but Be.[K] שֶׁלֶף = Syr. ܫܠܦܐ, a *knife without a handle*, PS. 4197 (but only in lexx.; cf. ܫܠܦܐ, the *blade* of a knife, *ib.*): for יהפכו, cf. 1 S. $4^{19}$, Dn. $10^{16}$, c. $30^{15}$ הָהְפַּךְ עליו בַּלָּהוֹת; יֵהָפְכוּ for יהלך is idiomatic and probable). [Richter: שלח יוצא מגוה ובקרב מררתו יהלך, weapons—though he pull (one) out of the back, yet (another) pierces deep into his gall—making the thought and construction similar to v.[24] (𝔐), and in this respect, perhaps, the emendation is on the right lines; but against מגוה and יהלך, see above.]

26. טמון] טמן is *to hide* (cf. מַטְמוֹן, $3^{21}$); only here in the sense of *reserve for* (which is usually expressed by צפן).

תאָכלהו] Very anomalous. Acc. to De. a shortened Poʿel form for תְּאֹכְלֵהוּ (cf. תְּרָצְחוּ, Ps. $62^{4}$; מְלָשְׁנִי, $101^{5}$ Qrê—מְלוֹשְׁנִי, Kt. better); but the Poʿel of אכל occurs nowhere else, the ָ is anomalous, and in Ps. $62^{4}$ the pointing תְּרַצְּחוּ is to be preferred: rd. therefore simply תֹּאכְלֵהוּ (Di., G–K. 68*f*, Bu. Du.).

לא נפח] suggesting, or hinting at, some other mode of kindling (viz. from heaven); see *Lex.* 518*b*, *bottom*; cf. $34^{20}$, Dn. $2^{34}$.

נֻפָּח] "Before לא נֻפָּח, אשר as an acc. must be supplied, as though *ignis, quem non sufflatum est*; cf. *e.g.* Gn. $35^{26}$, Is. $14^{3}$" (Hi.). Cf. $22^{9}$; and see G–K. 121*a*, *b*. Du. לא נֻפָּחָה, *which hath not been blown*,—the normal construction.

יֵרַע] jussive Qal of רָעָה, *graze on*, fig. for *consume*; cf. Jer. $22^{22}$ כָּל־רֹעִיךְ תִּרְעֶה רוּחַ. To avoid the masc. subj. after the fem. תאכלהו (though see G–K. 145*t*), Ol. Hfm. Di. Sgf. Bu. יֵרַע (apoc. impf. Nif.), *is grazed on*; but the pass. does not read naturally. Hi. יֵרַע (from רָעַע), *fares ill* (cf. Jer. $11^{16}$ ורעו דָּלִיּוֹתָיו); but this (Di.) is weak. Du. objects to the fig. to *graze on*,

and to שׁרוּד, in a neuter sense (see, however, v.[21]), and "in default of anything better" proposes יַעַר שֹׁדֵד, *the waster* (15[21]) *stirs himself up* against his tent. Be.[K] יִדְעַךְ שְׁבִיב (18[5]).

27. מתקוֹמָמָה] *milraʿ*, the *Ṣinnorîth* merely marking the open syllable before the *mêrʿkha* (Wickes, *Poet. Acc.* 69; cf. Ps. 1[2] וְיוֹמָם וָלָיְלָה). The fem. מתקוממה is anomalous (Stade, § 290): we should expect מִתְקוֹמֵמָה; cf. מִתְנַכֵּרָה, מִשַּׁבֵּלָה (חָסְיוּ בוֹ, Dt. 32[37], cited by De., is not parallel; for (1) the tone here is *milraʿ* not *mîlʿēl*, and (2) the ָ in חָסְיוּ is regular, G–K. 75*u*).

28. יִגָּל] on the juss. form, see on 18[12].

יבול] elsewhere (12 times) always of the *produce* of the earth (*e.g.* Lv. 26[4] ונתנה הארץ יבולה), or specifically of the produce of the vine (Hab. 3[17]) ואין יבול בגפנים; here, if correct, of the *acquired possessions* of his house.

בְּגַרוֹת] (as) things *dragged away* (from גָּרַר, Pr. 21[7], of fish in a net, Hab. 1[15]; in 𝔗 for סָחַב, Jer. 15[3] al.),—or (so most) *poured away* (from נָגַר, 2 S. 14[14] כַּמַּיִם הַנִּגָּרִים ארצה, Mic. 1[4] כְּמַיִם מֻגָּרִים בְּמוֹרָד),—in the day of his anger. נִגְרוֹת is an accus. defining the state (G–K. 118*n*); EVV. "(His goods) shall flow away," etc., is a monstrous and impossible translation. For יָגֶל Ew. Me. read יִגַּל, *rolleth away* (like a stream, Am. 5[24]), as more congruous with the fig. in [b] ("poured away"). 𝔊 *ἐλκύσαι τὸν οἶκον αὐτοῦ ἀπωλία εἰς τέλος, ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ*, whence Be. יָגֹל יָבֹל בֵּיתוֹ וְנִגַּר אֹתוֹ ביום אפו, The stream (Is. 30[25] 44[4] †) rolleth his house along, And washeth it away in the day of his anger [but נגר אתו for נגרו is very questionable; cf. 19[26] n. end]: Du. יִגַּר בְּלִי בֵיתוֹ מנערת ביום אפו, Destruction carrieth away his house, The rebuke (Dt. 28[20]) in the day of his anger; but Is. 38[17] שַׁחַת בְּלִי, pit of *wearing away* (*i.e.* destruction—of Sheol) scarcely justifies the proposed use of בלי here. Bu. adheres to 𝔐, though allowing that the pl. נגרות (for נָגָר pt., or נִגַּר pf., referring to ביתו) is strange.

אדם] [unnecessary, and rhythmically redundant].

29. נחלת אמרו] his heritage of appointment = his appointed heritage (G–K. 135*n*); cf. וְלֶחֶם אֲמַר לוֹ, 1 K. 11[18]. Be. עֲרִיץ (cf. 27[13b]); 𝔊 *ὑπαρχόντων αὐτῷ* = אונו (from אוֹן, v.[10]), whence Du. אונו, *his naughtiness* (from אָוֶן, 4[8] etc.).

## CHAPTER XXI.

**2.** שמעו שָׁמוֹעַ מלתי] as $13^{17}$.

תנחומתיכם] 𝔊𝔖𝔗 (𝔙 agite pœnitentiam), Du. תנחומַתְכֶם; but the Vss. would hardly have rendered by a plu., even if they had read it.

**3.** [שאוני] *bear with me*: an unusual nuance; the other examples grouped under *2e* in *Lex.* (p. 671*a*), such as Jer. $15^{15}$ $31^{19}$, Ps. $55^{13}$ with acc. rei, are different.]

תלעיג] 𝔊 Ol. Me. Sgf. Bi. Be. Du. תלעינו; but the reference may be more particularly to Zophar (Bu., who compares the sg. in $16^{3}$ between plurals in [1] and [4]). For [b] 𝔊 has *εἶτα οὐ καταγελάσατέ μου*, paraphrasing: in 𝔐 Job speaks defiantly, for he knows Zophar will not mock; 𝔊 states explicitly what is in Job's mind. Me. (after 𝔊) ואחר דברי לא תלעינו, Sgf. ואז לא תלעינו לי, Du. ואחר לא תלעינו — all as violent as they are unnecessary.

**4.** האנכי] prefixed for emph. (G–K. 143*a*; Dr. 197. 4; cf. Gn. $24^{27}$ אנכי בדרך נחַני יהוה, $49^{8}$): whatever may be the case with others, *my* complaint is not of man. So Du. *Ja ich, gilt Menschen meine Klage?* Be. הַאֱמֶנֶם (Nu. $22^{37}$, 1 K. $8^{27}$, Ps. $58^{2}$).

**5.** הָשֵּׁמּוּ] for the pathaḥ, see G–K. 67*v*; cf. הֵסַבּוּ, 1 S. $5^{9.\ 10}$. If correct, an "inwardly transitive" Hif. (G–K. 53*d*), "*shew* appalment," though elsewhere הֵשִׁם is always trans., except Ezk. $3^{15}$ מַשְׁמִים . . . וָאֵשֵׁב שָׁם (where, however, שׁוֹמֵם, 2 S. $13^{20}$, or מְשׁוֹמֵם, Ezr. $9^{3.\ 4}$, could easily be read). As Bu. observes, to have the Qal יָשֵׁמּוּ, $17^{8}$, the Nif. נָשַׁמּוּ, $18^{20}$, and here the Hif., with the same force in one and the same book, is rather strange; hence he would point all as Nif. The pf., however, occurs (often) in *both* Qal and Nif.; the impf. is *always* pointed as Qal, so $17^{8}$ had better remain as it is; but

the Nif. הִשָּׁמְמוּ here would avoid the anomalous sense of הֵשֵׁם, and is probable.

6. The same type of hypothetical sentence as $7^4$, where see note.

ואחז בשרי] ב׳ is subj.; cf. $18^{20}$ with n.

7. עתקו] *advance* in years, *grow old*: so Ps. $6^8$†, and עָתִיק, *old*, 1 Ch. $4^{22}$†. Both עָתֵק, ܥܬܝܩ, and עַתִּיק (Dn. $7^{9.\ 13.\ 22}$), ܥܬܺܝܩ, are common in Aram. in the same senses.

גברו חיל] חיל is accus. = *as regards*, Engl. "in"; G–K. 117*z*; cf. Gn. $41^{40}$ רק הַכִּסֵּא אגדל ממך.

8. לפניהם עמם] An ineligant redundancy. לפניהם is almost tautologous with [b] לעיניהם; so עמם is to be preferred (Sgf. Be.[T] Bu.). לפניהם may be a variant to לעיניהם, which found its way into [a] (Be.). [The rhythm of 𝔊𝔏 is very questionable ($17^1$ n.); if לפניהם is omitted, the rhythm is probably 3 : 2 ($17^{14}$ n.): perhaps עמם ו conceals a parallel to נכן; if so, the *rhythm* was normal.]

9. שלום] constr. as $5^{24}$, Pr. $3^{17}$ (G–K. 141*c*). 𝔊 *εὐθηνοῦσιν*, 𝔙 securæ sunt, 𝔖 ܫܠܡ, whence Sgf. Du. שְׁלֻמוּ. But these renderings are not evidence that their authors *read* שלמו; they may be merely (like RVm. "*in* peace") accommodations to their native idioms.

מפחד] *away from* fear = *so that there is no* fear (Hi.: cf. Is. $7^8$ etc.; *Lex.* 583*a*, *b*), or = *without* fear (*Lex.* 578*a*, b, towards the end; cf. on $11^5$). So Pr. $1^{33}$ מִפַּחַד רָעָה.

ולא . . .] not . . . ואין: *Lex.* 519*a*, b, *b*; $18^{17.\ 19}$ al.

10. עִבַּר] see *Lex.* 718*b*. In NH. עִבֵּר is to *become pregnant*, to *conceive*, and מְעוּבֶּרֶת is *made pregnant*; עִבּוּר is *conception*, and עוּבָּר the *embryo* (*NHWB* iii. 610*b*, 612*b*).

ולא יגעיל] נעל is to *abhor*, *loathe* (Lv. $26^{11}$ al.); hence לא יגעיל either *showeth not aversion* (*sc.* to the cow), or *causeth not* (the cow) *to loathe*. Ra. Ki. Del. explain from the NH. sense of הגעיל: Ra. לא יוֹרֶה בָּהּ זרע פְּסוֹלֶת שֶׁיְּהֵא חוֹזֵר וְנִפְלָט (that it might return and escape) בלא הֶרְיוֹן; Ki. ולא יפליט (allow to escape) הזרע וישליכנו; Del. (but understanding יגעיל in a *causative*

sense) "*neque efficit ut ejiciat* (semen)": cf. NH. הגעיל, to *rinse* a vessel from dirt or impurity with hot water (*ʿAbodah zarah*, 70*a*, מַגְעִילוֹ ברֹתחין, one *rinses it* (properly, "causes it to abhor and reject (its dirt)," *ausstossen machen*, Del.) with boiling water (cf. *NHWB* i. 350 f.). Whether הגעיל had acquired this specialized sense when the book of Job was written, we do not know: it is safer to acquiesce in one of the renderings given above. 𝔗 מבטין, *imprægnans* (Del.).

תפלט] lit. *maketh to escape*, *i.e.* bringeth forth. Cf. וַתְּמַלֵּט, Is. $34^{15}$; הִמְלִיטָה, $66^{7}$.

**11.** עוילידהם] see on $19^{18}$.

**12.** ישאו] *sc.* קוֹל, as Is. $3^{7}$ $42^{2.\,11}$.

כְּתֹף] so 𝔐, Baer (p. 46), Ginsburg; בְּתֹף, c. 30 MSS, 𝔊 (ἀναλαβόντες ψαλτήριον) 𝔖𝔗𝔙 (tenent tympanum). ב׳ is *with* (= to the accompaniment of), cf. Ps. $49^{5}$: כ׳, will be *according to*, with no appreciable difference in meaning.

לקול] ל = *at*, or here (as we should say) *to*, as Hab. $3^{16}$, Qoh. $12^{4}$, Nu. $16^{34}$ (*Lex.* 516*b*, j, end).

**13.** יבלו] בָּלָה is to *wear out* (intrans.), especially of garments (Dt. $8^{4}$ al.); בִּלָּה is to *wear out* (trans.), as La. $3^{4}$ בִּלָּה בשׂרי ועורי: hence here and Is. $65^{22}$ (ומעשה ידיהם יְבַלּוּ) it has been supposed to mean to *wear out by use*, *use to the full*, *enjoy*. But it is unlikely that a verb meaning to *wear out* would come to be used in this good sense; and it is better (Du. Be.) in both places to read יְכַלּוּ, *they finish*, *bring to an end* (cf. Jb. $36^{11}$ יְכַלּוּ ימיהם בטוב; Ps. $90^{9}$; Ex. $5^{13}$ כַּלּוּ מעשיכם); so Qrê, 𝔊 (συνετέλεσαν) 𝔖𝔗𝔙 (ducunt).

ברגע] *in a moment*; *i.e.* they have a quick, painless death. 𝔊 ἐν ἀναπαύσει, 𝔗 וּבְמַרְגּוֹעַ: whence Hfm. Be. Buhl, Du. Bu. either point בִּרְגֹעַ, or take רֶגַע in the sense of *tranquillity* (cf. הִרְגִּיעַ, Jer. $31^{2}$; רִגְעֵי ארץ, Ps. $35^{20}$; מַרְגּוֹעַ, Jer. $6^{16}$; מַרְגֵּעָה, Is. $28^{12}$).

יֵחַתּוּ] rd. יֵחָתוּ, *go down*, the pl. of יֵחַת, Pr. $17^{10}$, from נָחַת, common in Aram., only poet. in Heb.; so Σ κατέρχονται, 𝔖𝔗 נחתין, 𝔙. descendunt. As pointed in 𝔐, it could just be derived artificially from נָחַת by G–K. 20*i*; but it can be naturally only the Nif. of חָתַת, with the unsuitable sense, "unto Sheol *are they affrighted*."

**14.** ויאמרו] *And yet* they say, etc.: the וְ introducing a *contrasted* idea (Dr. 74$\beta$; cf. Gn. $19^{9}$ $32^{31}$, 2 S. $3^{8}$). [𝔊 λέγει δέ: so ἀπ' ἐμοῦ and βούλομαι—sing. for pl. of 𝔐, "to reduce the number of the godless of which v.[14] speaks to a minimum" (Be.).]

**15.** 𝔊 om. (supplied in [B] from Θ),—no doubt on account of its blasphemous character.

**16.** מֶנִּי] in pause for מִמֶּנִּי: see on $16^{6}$. [The rhythm is apparently 3 : 4 (cf., perhaps, $4^{12.\ 20}$), which is very rare (see Gray, *Forms*, pp. 176, 181 f.): note that in $22^{18}$, where [b] recurs, the rhythm is 4 : 4.]

**17.** כמה] *How often?* not an exclamation, but a question, and a sceptical one: how often does it really happen that this fate overtakes the ungodly?

חבלים] might mean (*a*) *cords* (to ensnare; so Del.), with reference to $18^{10-12}$ (חֶבְלוֹ, in v.[10]), but יְחַלֵּק, *distributes*, is not very suitable to "cords"; (*b*) *pains* (Ges. *Thes.*, Hi., EVV. *sorrows*); but the word in this sense is elsewhere used only of *birth*-pangs (Is. $13^{8}$ $26^{17}$ al.; 𝔊 here ὠδῖνες); (*c*) *portions* (lit. (measuring) lines, Mic. $2^{5}$ al., used in a fig. sense, Ps. $16^{5}$ (The *lines* have fallen to me in pleasant places), and often also in the derived sense of *measured portion*, or *lot* of land, Dt. $32^{9}$ al., here, with reference to $20^{29}$, in the sense of *lots in life*, Ges. *Addenda* to *Thes.* p. 87, Ew. Di. Bu.; but "portions" alone, without any qualification, is too vague and indefinite to be probable; and Ps. $16^{5}$ (with נפלו לי and בנעימים) hardly justifies the use of חבלים absolutely of *lots in life*: as Du. says, it only suggests naturally portions of *land*. Lots in life would be rather חֲלָקִים, $20^{29}$ $27^{13}$ $31^{2}$, Is. $17^{14}$. 𝔊 ὠδῖνες δὲ ἔξουσιν αὐτοὺς ἀπὸ ὀργῆς; whence Me. Sgf. חבלים יֹאחֲזֵם מאפו; but מִ is very improbable (for the frequent confusion of ב and מ between LXX and MT., see *Samuel*[2], p. lxvii); Du. better, חבלים יַחֲזִקֵם באפו, *Cords take hold of them in his anger* (but Du. takes אפו with the next stichos), as Bildad had maintained, $18^{10}$.

**19.** אלוה] [if retained, Job is either citing a sentiment of the friends, and it is necessary in English to prefix, with EVV.

(Ye say); see on v.[16]: or the v., together with v.[20], is still dependent on the כמה of v.[17] and like that v. a sceptical question: so Be.[T]. But Be.[K] adopts Ley's suggestion to read אַל for אלוה (so also Du., who regards 𝔊's *ἐκλίποι* as a free rendering of אַל־יַצְּפֵן). The position of אלוה before the vb. has no apparent justification, and with אלוה the distich is rhythmically suspicious (4 : 3; see 17[14] n.): if אַל is read, the rhythm is normal—3 : 3].

**20.** יראו] before the fem. עיניו (G–K. 145*p*).

בידו †] if correct, *craft*: cf. Arab. *kāda*, to *beguile* or *circumvent*; *kayd*, *an artful device* (Qor. 7[182] 20[62]; Lane, 2638*f*). Read פִּידוֹ (12[5] 30[24] 31[29], Pr. 24[22] †), or אֵידוֹ (v.[17]).

**21.** חֻצָּצוּ] Arab. *ḥaṣṣa* is to *cut* or *sever*, also to *become a portion* (*ḥaṣṣani*, became my portion), conj. iv. *aḥṣaṣtuhu*, *I gave him a portion* or *share*; *ḥiṣṣaṣ*[un], a *portion* or *share* (Lane, 579*f*); Eth. *ḥaṣaṣa*, to *curtail*, *diminish*; Ass. *ḥaṣâṣu*, to *cut in two*: in Heb. Pr. 30[27], the locusts have no king, וַיֵּצֵא חֹצֵץ כֻּלּוֹ, yet they go forth *divided* (*into companies*), "*divisi*, *i.e.* agmine partito," Ges. Hence (1) when the number of his months *hath been apportioned* (to him), so Ew. Schl. Di.[1]; or (2) *hath been cut off* (i.e. *finished*: cf. בִּצַּע, to *cut off*, but also to *finish*, Is. 10[12], Zec. 4[9]); so Ges. Del. Di.[2] Bu. Du. But Ew. Grä. Be. Bu. all suggest as possible חָרְצוּ, *are cut off*, i.e. *are determined* (see 14[5]). The pl. by attraction to חדשיו (G–K. 146*a*); cf. 38[21].

**22.** רמים] "Ins alltägliche wird dieser Sinn abgeschwächt durch דָּמִים statt רָמִים nach LXX *φόνους* (Me. Grä.)" (Bu.).

**23.** בעצם תמו] עֶצֶם, lit. *bone*, then *body*, *substance*, *of* . . ., is the Hebrew idiom for expressing the idea of *reality*: so Ex. 24[10] (JE) כְּעֶצֶם השמים = like heaven *itself*, and often in Ezk. (4 times) and P (14 times †), in היום הזה (or עצם עד) בעצם, to express *this very day*. Cf. Aram. גֶּרֶם, and ܓܘܫܡܐ (with sf.), lit. *bone*, used often in the same sense (so perh. once in Heb., 2 K. 9[13]). In Arab. عين, *eye*, is used similarly (Del.; Lane, 2216*c*–2217*a*).

כֻּלּוֹ] *Lex.* 481*b* (bottom).

שלאנן] a *lapsus calami* for שאנן ($12^5$), due to a scribe's eye accidentally lighting upon the following ושליו (Ol. Di. etc.).

שָׁלֵיו] = שָׁלֵו, $16^{12}$ $20^{20}$; cf. Jer. $49^{31}$ שְׁלֵיו (Kö. ii. p. 144; cf. G–K. p. 240*n*); the י merely secures the consonantal character of the ו (Kö. ii. p. 83).

24. עטיניו] In NH. עטן is to *put in*, of putting olives into a *vat* or press; in Arab. عطن is to put hides into a corrosive fluid to remove the hair; NH. מַעֲטָן is an olive-*vat*, in which olives are kept till they are ready for the press (*NHWB*, *s.v.*). עטין will thus have denoted some vessel: we may render here *pails*. 𝔊 ἔγκατα, 𝔙 viscera, 𝔗 ביזוי, his *breasts* (so Rabb., EVV.), 𝔖 ܓܒܘܗܝ, his *sides* (flanks)—all guesses, to suit the ‖ עצמותיו. Be. Klo. עֲטָמָיו †, his *loins* (with חֵלֶב for חָלָב) = Syr. ܥܛܡܐ (= יָרֵךְ, Gn. $32^{32}$ and often; really the same word as Heb. עֶצֶם = عَظْم, *bone*, Dr. 178, p. 226): precarious, and unnecessary.

ישקה] cf. Pr. $3^8$ רפאות תהי לְשָׁרֶךָ וְשִׁקּוּי לעצמותיך.

25. אכל ב׳] the ב׳ partitive, as Ex. $12^{43}$ לא יאכל בו, Ps. $141^4$ לָחֶם ב׳, Nu. $11^1$ etc.

26. יחד] notice the emphatic and idiomatic position of יחד at the beginning: as $19^{12}$ $24^4$ al. (*Lex.* 403, 1b).

27. עלי תחמסו] (wherewith) ye *deal violently* against me (G–K. 155*k*), cf. 𝔊 ἐπίκεισθέ μοι; Du. תַּחְפֹּשׂוּ, (which) ye *search out* (Ps. $64^7$) against me; Be.$^K$ (cf. 𝔖 ܡܬܚܫܒܝܢ, 𝔗 תחשלון) תַּחְרֹשׁוּ (which) ye *devise* (Pr. $3^{29}$ אל תַּחֲרֹשׁ על רעך רעה, $6^{14}$ $14^{22}$) against me. [Jacob (*ZATW*, 1912, p. 287) תהמסו; cf. ܗܡܣ, *to meditate*.]

28. אהל משכנות רשעים] 1 MS$^{K\,III}$, 𝔙 om. אהל; so Be. Du. Bu. Cf., however, for a syn. in the gen., $37^6$ גֶּשֶׁם מִטְרוֹת עֻזּוֹ; Ps. $26^8$, Is. $25^{12}$ מבצר משגב חומותיך, $13^{19}$: משכ׳ is a poet. amplificative pl., G–K. 124*b*; Kö. 260*f*. [Thus there is is no stylistic objection to 𝔐, and, since 𝔊(Θ)𝔖𝔗 agree with 𝔐, the textual evidence for the omission of אהל is of very little weight. If on rhythmical grounds it is necessary to omit a word in $^b$, it would be better to omit איה there, איה in $^a$ governing both lines (as does הֲ in $22^4$), and being united with בית under a single

stress (cf. probably Jer. $2^6$); in this case, or, if we stress איה, and with Ehrlich omit כי תאמרו, the rhythm is normal—3 : 3. In 𝔊 it is 4 : 4 (איה being stressed, as, *e.g.*, Ps. $42^4$); but both lines lack the cæsura within the line characteristic of this rhythm (Gray, *Forms*, 160, 164, 169).]

29. שׁאֵלתם] G-K. 44*d*, 64*f*.

תְּנַכֵּרוּ] נכר has in Heb. opposite meanings. הִכִּיר (often) is to *recognise*, *regard*; but the Pi. נִכֵּר is to *treat as foreign* (denom. from נָכְרִי, Bu.), *misunderstand* in 1 S. $23^7$ (but rd. here סָנַר or מָכַר), Dt. $32^{27}$, Jer. $19^4$ †, but Jb. $34^{19}$ † it is to *regard*: the Nif. in La. $4^8$ † is to *be recognised*, but in Ps. $26^{24}$ † to *make oneself foreign*, *disguise oneself*, *dissemble*; the Hithp. in Pr. $20^{11}$ † is to *let oneself be recognised*, but in Gn. $42^7$, 1 K. $14^{5.6}$ to *act as a foreigner*, to *disguise oneself*. In Arab. *nakura* is to *be ignorant of*, Qor. $11^{73}$; to *deny*, *repudiate*, Qor. $16^{85}$; conj. ii. to *make unknown*, *disguise*, Qor. $27^{41}$, iv. to *be ignorant of*: in Syr. ܐܟܪ is to *recognise*, ܢܟܪ (twice), to *repudiate* (but PS. 2378 would read ܢܟܝ, *treat as alien*, *repudiate*, etc.). Nöld. (*Beiträge*, ii. 96) sees in these usages different applications of the idea of *foreign* (cf. נָכְרִי, נֵכָר), to *look closely at what is strange*, and hence to *recognise*, but also to *avoid* a thing as something unknown (*munkar*$^{an}$): so Ges. in *Lex. man.* (see *Thes.* 887*b*, *top*). The most natural sense here is *recognise*, *regard* (as $34^{19}$), carrying on the question in $^a$ (Ew. Bu. al.); Del. Di.$^2$, however, "And their tokens ye will not misunderstand?" ("*werdet ihr* doch nicht verkennen?").

30. ליום וג׳] That *in view of* (or, as we should say, *against*) the day of calamity the evil man *is withheld*: חשׂך ל׳, to withhold, keep back, *in view of*—in $38^{23}$ in order to utilize, here in order to *spare* (cf. sq. מן, $33^{18}$, Ps. $78^{50}$, abs. 2 K. $5^{20}$: cf. ליום (= *for*, *against*, rather than *in*) in Ps. $81^4$, Pr. $7^{20}$, Is. $10^3$ = Hos. $9^5$. EVV. with Rabb. "is reserved *to*" (cf. Pr. $16^4$); but the context shows that here this sense is impossible: it would simply stultify Job's argument. RVm. rightly, "is spared in." ביום (twice) would, however, undoubtedly be clearer; and it is possible (Di.) either that words have fallen out which would make v.$^{30}$ (= "reserved *for*") express the opinion of

Job's opponents, or that an original ביום (so Di. Sgf. Be. Bu.) has been altered (twice) into ליום on dogmatic grounds.

עברות] the pl. as $40^{11}$. 𝔊(Θ) עברתו, perhaps rightly.

הוביל ]ויובלו is to lead *along*, especially in a procession (v.$^{32}$ $10^{19}$), but not, at least not elsewhere, (𝔊) to lead *away*: (ו)יֻצַּל (Me. Di. Gr. Be. Bu.) is a probable emendation. Me. Di. Be. Bu. ומי: יֻצַּל (יוּבַל); but where a *class* of persons is referred to, as here in רָע, Hebrew poets often alternate between sg. and pl., and 𝔊 already agrees with 𝔐 (*ἀπαχθήσονται Τίς*).

31. פניו על] as $6^{28}$ $1^{11}$. [b] Dr. 154; cf. $7^{20}$ $19^{4}$ $23^{10}$, Am. $3^{8}$.

32. קברות] as $17^{1}$ [n.].

גדיש] ג is a *sheaf* ($5^{26}$, Ex. $22^{5}$, Jg. $15^{5}$): read גֶּדֶשׁ = Arab. *jadath*, a *sepulchre* (Qor. $54^{7}$).

ישקוד] שקד is to *be wakeful* (Ps. $127^{1}$), with the collateral idea of *watching* (Jer. $1^{12}$ $5^{6}$ al.). The tomb is supposed to be a fine one: the effigy of the deceased stands above it; and the poet imagines him to be watching over it himself. But many, as Häv. Ol. Hi. Reuss, Me. Bu., who render "one watcheth," and Me. Du. St., who read ישקדו, "men watch," suppose the meaning to be that so far from being forgotten, as Bildad had declared ($18^{17}$), the memory of the evil man is honoured, and care is taken (cf. שקד in Jer. $1^{12}$) to guard his tomb against desecration. 𝔊(Θ) *καὶ αὐτὸς ἐπὶ σωρῶν* (over the *sheaves* produced by his estate) *ἠγρύπνησεν*; cf. Ra. ועל גדיש ישקוד בשהוא נקבר אצל הגדישים.

33. רגבי] $38^{38}$ †. [Cf. *ἐργάβ*, *ἀργάβ*, in 1 S. $20^{19.\ 41}$ 𝔊.]

נחל] [commonly *torrent-valley*, *wady*; but it is very far from obvious why the rich man's grave should be in a *wady*. Therefore Jacob has suggested that here] נחל = *dust* (as in Chr. Pal.); *ZDMG* lv. 141 = *ZAW* xxii. (1902) 102. [Jacob observes that in the Chr. Palestinian Aramaic dictionaries נחל commonly renders the Greek *σποδός*: so, *e.g.*, in Heb. $9^{13}$ *σποδὸς δαμάλεως* is rendered נחלא דעגלתא; and in Is. $61^{3}$ *ἀντὶ σποδοῦ ἄλειμμα εὐφροσύνης*, חלוף נחלא מישח דביסם; so also in Gn. $18^{27}$, Jon. $3^{6}$, *σποδός*; and in Ex. $9^{10}$ *αἰθάλη* are rendered by נחל: see the texts in *A Palestinian Syriac Dictionary containing Lessons from the Pentateuch*, etc., ed. A. S. Lewis.]

ימשוך] apparently intrans. (cf. Germ. *ziehen*), to *move along in a line*, as (in a *military* sense) Jg. $4^{6}$ (cf. v.$^{7}$, trans.), $5^{14}$ (perhaps), $20^{37}$ (Ex. $12^{21}$ is dub.).

34. הבל] adv. acc. = *idly*, *in vain*, as $9^{29}$.

ותשובותיכם] an extreme case of the *cas. pendens*, without the usual resumption by a pron. (Dr. 197): cf. 1 S. $20^{23}$, 1 K. $6^{12}$, 2 K. $22^{18b-19}$, Jer. $44^{16}$, Dn. $1^{20}$, Is. $66^{18}$, Hos. $8^{13}$ 𝔐, Ezk. $1^{13}$ 𝔐, $10^{22}$ (Dr. 197, *Obs.* 2; G–K. 143*a*, *β*; Kön. iii. 341*f*, *i*): and your answers—there remaineth (*sc.* of them) (but) faithlessness! = and your answers remain (but) faithlessness!

## CHAPTER XXII.

2. יסכן] cf. on $15^{3}$.

כִּי] (Nay:) *for*; see $5^{2}$; *Lex.* 472*a*.

עלימו] if correct, must be another case of the anom. sing. for עליו; see on $20^{23}$.

3. תַּתֵּם] G-K. 67*g*. Strictly an Aramaizing form, though found in early Heb. (וַיַּסֵּב, Ex. $13^{18}$), and often, no doubt, due only to the punctuators.

6. אַחֶיךָ] so 𝔅 Gi. and most MSS, edd., 𝔊𝔖𝔙; Baer (p. 46) with many MSS, 𝔗 and Kimchi אָחִיךָ. The sense in either case is the same, the sg. being obviously intended in a general sense.

7. [מים] emphasized both by position and by the connection of לא with it instead of the vb.; cf. *Lex.* 518*b*, bot.]

8a. Dr. 197. 3; cf. Jg. $17^{5}$ והאיש מיכה לו בית אלהים, Pr. $24^{8}$.

נשׂוא פנים] נשא פני פ׳ is to *lift up the face* of a suppliant (opp. השיב פני פ׳, 1 K. $2^{16}$) = *receive favourably*, Gn. $32^{21}$ etc.; so נשוא פנים, *lifted up in regard to face* (like נשׂוּי פשע, etc.) means *one viewed favourably, held in repute*; so 2 K. $5^{1}$ (of Naʿaman), Is. $3^{3}$ $9^{14}$ †.

9. יְדֻכָּא] ז׳ is an implicit *accus.*: cf. Gn. $4^{18}$; and see G-K. 121*b*. 𝔊𝔖𝔗𝔙 תְּדַכֵּא (so Me. Sgf. Be.$^{K}$ St.), but no doubt merely assimilating to $^{a}$. If תדכא had originally stood here, why should it have been changed to the less obvious construction יְדֻכָּא? [A *deliberate* change is certainly improbable; yet in this pointed attack on what Job has done, the 2nd pers. alone seems natural. The vaguer passive is less probable even than the oblique references in v.$^{8}$—even if that v. be original and not a gloss.]

[10. Note the numerous bh, pi, and ph sounds, and the further assonance—*paḥad, paḥim.*]

11. "Or seest thou not the darkness, and the abundance of waters that covereth thee?" yields a poor sense. Rd. with 𝔊 (*τὸ φῶς σοι σκότος ἀπέβη*) Me. Bi. Du. [and to the improvement of the rhythm and parallelism] אוֹרְךָ חָשַׁךְ (Wr. Perl. Gr. Du. Be.$^{K}$ אוֹר חָשַׁךְ) "*Thy light is darkened* (the fate of the wicked in 18$^{6}$) that thou seest not, and abundance of waters doth cover thee."

ושפעת מים תכסך] so, *verbatim*, 38$^{34b}$, but of literal waters descending in a storm, cf. Is. 60$^{6}$ תְּכַסְּךָ גְּמַלִּים שִׁפְעַת.

12. גֹּבַהּ שׁ֫] the pred. a subst., acc. to Dr. 189. 2, G–K. 141*c*; cf. 8$^{9}$, Ps. 92$^{9}$ ואתה מָרוֹם, lit. Thou art *loftiness*. [𝔖 (through dittography) הִנְּבַהּ, which Be.$^{K}$ thinks possibly right.]

וראה וג֫] the "head" or "top" of the stars is a strange expression, and (Bu.) has sense only if we read יִרְאֶה (𝔊,—but connecting with $^{a}$; Be.$^{K}$ alt.), or וְלֹאֶה (Mich. Sgf. Be.), or וְרֹאֶה (Gr. Königsb.), or וְרָאָה (Be.$^{K}$ alt.), "And he (God) looketh (*i.e.* looketh down) upon the top of the stars,"—an idea not clearly expressed or very probable in itself. More probably, as Bu. suggests, ראש is an incorrect dittogr. of רְאֵה, "And see the stars, how lofty they are!" [The rhythm thus becomes normal—3 : 3.]

רָמוּ֫] G–K. 20*i*. For $^{12b–16}$ 𝔊 has only *τοὺς δὲ ὕβρει φερομένους ἐταπείνωσεν* ( = $^{15b–16a}$ ?).

13. וְאָמַרְתָּ֫] see on 15$^{32}$; and cf. Pr. 5$^{12}$ וְאָמַרְתִּי. The metheg shows that אָ is the 2nd syll. before the tone: the וְ is consequently, as classical Heb. requires, the וְ *consec.*, giving the verb a frequentative force, *art in the habit of saying* (G–K. 112*m*).

הַבְּעַד] G–K. 100*l*.

14. חוג] חוג is properly a *circle* (see on 26$^{10}$); but it must denote here the round dome, or *vault*, of heaven, above the clouds: cf. Is. 40$^{22}$ היושב על חוג הארץ ויושביה כחנבים, where (as היושב על shows) חוג הארץ must also be the *vault* of heaven (apparently) resting upon the earth, and (cf. ויושביה כחנבים) at a considerable distance above it.

15. עולם] Chajes (see Ges.–Buhl[15]) עַוְלִים, the *unrighteous*.

16. קמטו] $16^{8}$.

ולא עת] so Mass. (Baer, p. 45); a circ. cl., as more usually with לא alone ($34^{24}$; *Lex.* 519*b*, e) or וְאֵין ($5^{9}$). 20 MSS have the easier בְּלֹא ($15^{32}$, Lv. $15^{25}$, Qoh. $7^{17}$).

נהר] acc. of product (G–K. 121*d*); cf. Is. $24^{12}$ (where the *order* is the same as here), Mic. $3^{12}$.

17. למו] the direct narrative ([a]) changing into the oblique (Ps. $64^{6b}$, after מי), as $19^{25}$ 𝔐. But 𝔊𝔖 לָנוּ, probably rightly.

18. Cf. $21^{16}$ n.

19. יראו . . . וישמחו] cf. Ps. $107^{42}$ $69^{33}$, 1 S. $19^{5}$. 𝔊 *ἰδόντες δίκαιοι ἐγέλασαν, ἄμεμπτος δὲ ἐμυκτήρισεν*, whence Du. Be.[K] וַיִּשְׂמְחוּ . . . רָאוּ (but not לָעֲנִי), on the ground that the downfall of the ancient מתי אן would only be witnessed and triumphed over by their contemporaries. The past tense is certainly here more forcible.

20. קוֹמָמֵנוּ] A strange and improbable collective word for *opponents* ("Aufstand = Insurgenten"; Kö. ii. 60): for the anom. מְ, cf. Ru. $3^{2}$, and (always) בָּלְנוּ (G–K. 91*f*, cf. 61*c*, end). Ol. al. קָמֵינוּ, or, in view of the pl. יִתְרֵם in [b], קָמֵינוּ (Ps. $18^{40}$, Dt. $33^{11}$), with נכחדו for נכחד. But 𝔊(*Θ*) (*εἰ μὴ ἠφανίσθη*) *ἡ ὑπόστασις αὐτῶν* = יְקוּמָם (Gn. $7^{4.\ 23}$, Dt. $11^{6}$ †; 𝔊 in Dt. *ὑπόστασις*), *their living substance*: so Me. Wr. Gr. Bu. St.; probably rightly.

21. ושלם] and *be at peace* (*sc.* with Him); cf. Ps. $7^{5}$ שְׁלֻמִי, my *peaceful one* (my friend). שָׁלֵם elsewhere is to *be complete*, 1 K. $7^{51}$ al.; to *be whole, uninjured, prosperous*, Jb. $9^{4}$ †: the thought "And be prosperous" (the 2nd imper. expressing the *consequence* of the first, as often, G–K. 110*f*) would, however, unduly anticipate [b] and [26ff.], and be out of place. The Hif. is more distinctly to *make peace* (Dt. $20^{10}$ al.), and perhaps וְהַשְׁלֵם should be read (Bu.).

בהם] = *in them* = by that course of action, as Ezk. $33^{18}$; עליהם, Ezk. $18^{26}$ $33^{19}$; G–K. 135*p* (in Is. $30^{6}$ $38^{16a.\ b}$ $64^{4}$ the text is most uncertain: Zeph. $2^{7}$ rd. עַל הַיָּם).

תבואתך] a grammatical *monstrum*; see G–K. 48*d*. Rd. either תְּבוּאָתְךָ, *thy increase* (𝔊 *ὁ κάρπος σου*, 𝔖𝔗, and most

moderns) or (Bu. St.) תְּבוֹאֲךָ, will *come to* (or *upon*) *thee* (בא, as Dt. $33^{16}$; the sf. as often, though elsewhere usually in a hostile sense, $15^{21}$ $20^{22}$, Pr. $10^{24}$ $11^{27}$, Ps. $36^{12}$ al.; see, however, Ps. $119^{41.\ 77}$). תבואה, literally *in-come*, used specifically (Ex. $23^{10}$ al.) of crops *brought in* from the field, is used often, especially in the Wisdom-literature, in the fig. sense of *gain*, *profit*, *advantage* ($31^{12}$, Pr. $3^{14b}$ $8^{19b}$ $10^{16}$ $16^{8}$ $18^{20}$).

23. תבנה] anticipates [25] unduly, and also makes it difficult to carry on the force of אם to [b]. 𝔊 *καὶ ταπεινώσῃς σεαυτόν*, whence Ew. Di. תֵּעָנֶה (Ex. $10^{3}$) = *humbling thyself* (constr. as $11^{18b}$, see note: Dr. 163); Bi. וְתַעֲנֶה (Ps. $116^{10}$); Be. Du. St. וְתֵעָנֶה; Me. Sgf. Gr. וְתִכָּנַע (1 K. $21^{29}$, 2 K. $22^{19}$; abs. Lv. $26^{41}$, 2 Ch. $12^{6.\ 7}$): Be.[K] Bu. either of the two last. תֵּעָנֶה is the neatest of these suggestions; but the repetition of אם before תרחיק would be also an improvement.

24. ושית] 𝔊 *θήσῃ* (without *καί*), whence Me. Gr. תָּשִׁית; but וְשַׁתָּ (Bi. Hfm. Bu.) carries on the sentence most smoothly. 𝔙 *dabit* (= וְיָשִׁית), but entirely altering the sense, Dabit pro terra silicem, et pro silice torrentes aureos.

בצר] v.[25] †. The exact meaning is uncertain; but probably from √ בצר, to *cut off*, *a fragment* or *nugget* of gold: sing. coll. *ore*, pl. (v.[25]) *nuggets*. Ges. *Thes.* compares Arab. *tibr*, *dust*, *nuggets*, or *crumbled particles* of gold, before it is wrought (Lane, 293), from √ *tabara*, ii. to *break in pieces*. 𝔊(Θ) *πέτρα* confuses with צור.

ובצור נחלים] and among the rocks (not *stones*, EVV.) of the wadys, though צוּרֵי (1 S. $24^{3}$) would be better. Some 65 MSS, Θ𝔖𝔗 וּבְצוּר; but the ‖ על עפר suggests strongly a *place*. "ובצור might well be a faulty repetition of בְּצֵר: from what remains in [b] וּבְחֹל יַמִּים אופיר (cf. $6^{3}$) might be easily restored" (Bu.[1. 2]).

אופיר] short for פְּתֶם אֹפִיר ($28^{16}$, Is. $13^{12}$, Ps. $45^{10}$ †); once, later, זְהַב אוֹפִיר (1 Ch. $29^{4}$ †).

25. בצריך] In pl. with an intensive force. 𝔊 *σου . . . βοηθὸς ἀπὸ ἐχθρῶν*, prob. = בְּצוּרֶךָ; β. a paraphrase of צור, as Ps. $17(18)^{2}$ $18(19)^{14}$ $77(78)^{35}$ $93(94)^{22}$. 𝔖 ܒܟܝܢܟ, probably the same; cf. 𝔖 Ps. $19^{14}$ $78^{35}$. 𝔙 contra hostes tuos = בְּצָרֶיךָ.

**תועפות**] Nu. $23^{22} = 24^{8}$ כְּתוֹעֲפוֹת רְאֵם לוֹ, Ps. $95^{4}$ ותועפות הרים † לו. An uncertain and perplexing word. The Rabb. guessed *strength* (חוֹזֶק, חוֹסֶן); and so AV. Nu. Ps. and AVm. here ("silver of strength"): but the rendering has no philological support. Moderns generally derive by metathesis from Ar. √ *yaphaʿa*, to *ascend a hill; yaphaʿ*, *yaphāʿ* (Gn. $49^{26}$, Ex. $17^{9}$ al. Saad.), a *hill; yāphiʿ*, *tall*, getting thus the meaning *eminence*, *height*. This would suit Nu. (RV. *horns*) and Ps. 95 (RV. *heights*), but badly here; for *lofty piles* (Di.), or *long bars* (Hi.; Di. alt.), is not a probable application of the idea of *lofty*; and we should, moreover, expect ותועֲפות כסף. Del. "Silber *höchsten Glanzes*," from *יפע in its Heb. sense of *shine*; cf. Hif. הוֹפִיעַ, and יִפְעָה, *eminentia*, *splendor*, Ezk. $28^{17}$ †: of this, RV. "*precious* silver" is no doubt a paraphrase. But a sense suiting also Nu. Ps. is needed. Wr. עוֹפֶרֶת, "and silver shall be *lead* to thee"; but this reverts rather awkwardly to the thought of $^{24}$. A ‖ to שַׁדַּי is desiderated; hence Bu. St. תּוֹרָתוֹ (cf.$^{22}$); Du. טוֹטָפוֹת, *headbands* or *frontlets* (Ex. $13^{16}$, Dt. $6^{8}$ $11^{18}$ †), intended as a fig. designation of the same idea. 𝔊 *ἀργύριον πεπυρώμενον* (?, Tg. עֲפַף, Del.: *v.* Levy).

**27.** [The rhythm (3 : 2) is unusual but hardly impossible ($17^{14}$ n.), but 𝔊 in $^{b}$ (*δώσει δέ σοι ἀποδοῦναι τὰς εὐχάς*) may have read ויתן at the beginning of the line: this (cf. Ley in Be.$^{T}$) is scarcely the original; but possibly וְתִדֹּר (‖ to תעתיר אליו) may have stood before ונדריך תשלם (‖ to וישמעך): then cf. Ps. $61^{6a\ 9b}$.]

**28. ותגזר**] גזר, usu. in Heb. to *cut*, *divide* (*e.g.* 1 K. $3^{25}$); in Aram. (*e.g.* גְּזַר תַּעֲנִי, to *decree* a fast, Jl. $1^{14}$ 𝔗, ܓܙܪ ܨܘܡܐ, 1 K. $21^{9}$ 𝔖), and NH. to *de-termine*, *re-cite*, *decree*. So in OT. only Est. $2^{1}$ and B. Aram. Dn. $2^{27}$ $5^{11}$ † *determiners* (of fate); גְּזֵרָה, a *decree*, Dn. $4^{14.\ 21}$ †. The ׳ו, as $3^{4}$.

**אֹמֶר**] Ps. $19^{3.\ 4}$ $68^{12}$ $77^{9}$, Hab. $3^{9}$†.

**וְיָקָם לך**] both תגזר and יָקָם are *jussives*: Dr. 152, iii., G–K. 159*d*; cf. Pr. $20^{25}$, Ps. $104^{20}$ תָּשֶׁת־חשך וִיהִי לילה.

**נגה**] The pf. as $5^{20}$.

**29.** גֵּוָה stands here, as Jer. $13^{17}$, Dn. $4^{34}$ Aram. (cf. 𝔗 גֵּיוָה), for גַּאֲוָה (G–K. 23*f*), which ought doubtless to be read: for שח

עינים, cf. Is. $2^{17}$ ושח גבהות האדם: the opp. גְּבַהּ עינים, Ps. $101^5$ (cf. $18^{28}$), and Is. $5^{15}$ ועיני גבהים תשפלנה. 𝔐, now, has been taken in two ways: (1) "when men have abased (thee), and thou sayest (complainest), 'Pride!' then (Dr. 124) he will save him that is lowly," *i.e.* when proud men assail thee he will defend thee, provided thou hast shown becoming penitence and humility (Röd. Ges. *Thes.* 1466, Hi.: abased, as Pr. $25^7$); (2) "If they (thy ways, v.$^{28}$) are depressed (cf. Jer. $13^{18}$), then (cf. Dr. § 153) thou sayest (= wilt say; but?) 'Up!' and he saveth him that is lowly," *i.e.* when misfortune overtakes thee, thy confidence in God gives thee courage to overcome it, and He will again give prosperity to the lowly (Ew. Del. Di.). But it must be obvious how strained each of these renderings is, and to what various objections each is open: the omission of an object to השפילו in (1), the unheard of sense of נוה in (2), and the disconnection caused by the awkward change from the 2nd to the 3rd pers. in both. There is a strong presumption that [a] is ‖ to [b]; hence Bu. כי השפיל אֱלוֹהַּ נאוה, "For *God* abaseth pride" (Is. $13^{11b}$, Ps. $18^{28}$, where תושיע is also opp. to תשפיל); Be. כי השפיל (ישפיל) את רָם ונוה (וְנֵאֶה), "For *he* abaseth *the lofty and the proud*" (את, as Is. $41^7$ $50^4$; G-K. 117*d*: נֵאֶה (so Be.$^K$), as Is. $2^{12}$); Du. כי השפיל אֹמֶר נַאֲוָה, *he* abaseth *the word of pride*. 𝔊 already had ותאמר; but any one of these emendations yields the required sense. Du.'s deviates least from 𝔐: but השפיל אֹמֶר is doubtful; and Bu.'s is in form preferable to Be.'s.

30. אי נקי] if correct, the *non-innocent* = the *guilty*: אי, as in Eth. (the common neg.) and Rabbinic; otherwise in OT. only presupposed in the explanation of אי־כָבוֹד, 1 S. $4^{21}$. אי and the periphrasis are alike improbable. [b] shows that Job himself cannot be referred to, and we should expect something like למענך, *for thy sake*, in [a]. 𝔊(Θ) for [a] has *ῥύσεται ἀθῷον*, 𝔙 salvabitur innocens. Me. Be.$^K$ אֵל (Ley, אֱלוֹהַּ) for אי (which, however, will not suit the emendation אֱלוֹהַּ in $29^{a}$), with תְּמֻלֵּט (Θ) in [b]. איש (Reiske, Dathe), with [b] תְּמֻלָּט, would give a good sense. Du. יִמָּלֵא חַאֲוַת נְקִי (with בְּפִיו, as 𝔖𝔙, in [b]) is clever and in itself suitable, but deviates a good deal from 𝔐.

## CHAPTER XXIII.

2. גם־היום מרי שחי] 𝔊 *καὶ δὴ οἶδα ὅτι ἐκ χειρός μου ἡ ἐλεγξίς ἐστιν*, whence Ew. מִיָּדוֹ for מָרִי, Me. גם ידעתי מידו שחי (= is occasioned by Him); Be.$^{K}$ מִשַּׁדַּי (?) for מָרִי. [It is questionable whether Me. is right in concluding that 𝔊 read גם־ידעתי for גם־היום: it is quite as probable that 𝔊 read גם־היום ידעתי and that in this text, which would be clearly inferior to 𝔐, ידעתי was a mere dittograph from ידעתי in the following v. The particle גם is in Job most commonly translated by *καί* simply: so $1^{6}$ $2^{1}$ $13^{16}$ $16^{4.19}$ (*καὶ νῦν* = גם עתה) $18^{5}$ $30^{8}$; occasionally by *καί* and another particle: so once by *καὶ . . . μέν* ($12^{3}$), once by *καί . . . ἄρα* ($31^{28}$), by *καί γε* in $30^{2}$, and double *καί γε . . . καί γε* (= גם . . . גם) in $15^{10}$. *Possibly*, therefore, *καὶ δή* may have been here another unusual equivalent for גם: but the only other occurrence of *καὶ δή* in Job renders כי עתה ($6^{3}$); as *δή* there renders the temporal עתה, so here it may render the temporal היום; and as *καί* there renders the כי, so here the גם.]

[גם־היום] *to-day also* is the most obvious rendering; *even to-day* (RV.) is equally legitimate (see BDB, *s.v.* גם, **2**); but it is not easy to explain this emphasis on *to-day*, except on the assumption, clearly demanded by the alternative rendering, that the debate has already occupied more than one day. If this assumption is not to be allowed, it is necessary to emend, and no emendation can safely claim the support of 𝔊 (see preceding n.). If the point is: in spite of all that has been said in this debate, the debate being conceived as confined to a single day, גם עוֹד *still* (with emphasis) would be suitable; but this, like אמנם (Be., who compares $9^{2}$ $12^{2}$) or גם הנה (Sgf.), would not have been easily corrupted into 𝔐 or 𝔊.]

מרי (Dt. $31^{27}$; בית מרי, Ezk. $2^{5.6}$ al.), *defiance* (G–K. 141*c*), viz. against the acknowledgment of God's justice, and exhorta-

tions to submit to Him: cf. (Bu.) the utterances which accompany his "complaint," $7^{11-20}$ $9^{27-31}$ $10^{1-17}$ $21^{4ff.}$. ⅀𝔗𝔙 מַר, *bitter* (cf. $7^{11c}$ $10^{1c}$), in view of $^{b}$ probably rightly. The point here is not Job's defiance, but the continued severity of his sufferings.

ידי כבדה על אנחתי] 𝔊𝔖 Ew. Me. De. Di. Du. Be. al. (but not Bu.) יָדוֹ: *His* hand ($13^{21}$ $19^{21}$) is heavy (Ps. $32^{4}$, 1 S. $5^{6.\ 11}$) upon my groaning ($3^{24}$, Ps. $6^{7}$ al.)—instead of desisting because of my groaning, His oppressing hand only aggravates it. Bu. (וְיָדִי) "and yet my hand is [still] heavy (still presses) upon my groaning," *i.e.*, as, after cc. 19, 21 he can claim, he strives to suppress such outbursts of feeling as those in cc. 6–7, 9–10, 12–14. AV. *my stroke* for ידי expresses the Rabbinic interpretation 𝔗 מַחֲתִי, Ra. *IE.* מַכָּתִי; *IE.* compares Ps. $77^{3}$ (where AV. has similarly *my sore* for ידי).

3. ידעתי] The *pf.* after מי יתן (*Lex.* 678*f*) occurs only here, and seems hardly consistent with the meaning of מי יתן: Dt. $5^{26}$ מי יתן והיה is not parallel; the pf. with וְ cons. is syntactically very different from the pf. alone, and in many connections interchangeable with the bare impf. (which often follows מי יתן). Should דַּעְתִּי be read (the inf., as Ex. $16^{3}$ al.; cf. on $11^{5}$)? [If ידעתי were omitted with MS $^{\text{Ken. 253}}$ 𝔖 Be.$^{\text{K}}$ the constr. would be as in $19^{23}$ †.]

ואמצאהו] subordinated to (י)דעתי: cf. $6^{9}$, Est. $8^{6}$, Ca. $2^{3}$; and (without וְ) Jb. $19^{3}$ $32^{22}$ (G–K. 120*c*).

תכונתו] apparently a *prepared* or *established place* = a *tribunal*; cf. $29^{7}$ בָּרְחוֹב אָכִין מוֹשָׁבִי; הֵכִין כסאו, Ps. $103^{19}$; כּוֹנַן כסאו, Ps. $9^{8}$.

6. הברב . . . לא אך] *In the greatness* . . . (*will he*) . . .? *Nay, but* . . .; Bu. לֹא . . . הֵן ברב, Behold in the greatness . . . he would . . . If only . . .

ישם בי] *sc.* לִבּוֹ (see on $4^{20}$), which Du. metri causa [but unnecessarily even for this reason] would insert before בי. Gr. ישמע בי; but שמע sq. בְּ pers. is not found except once, Ps. $92^{12}$, where (like ראה ב) it means *to hear exultingly of* their fate.

7. שם] [4 MSS, Be. שִׂם. 𝔙 *proponat* would point to ישם rather than (Be.$^{\text{K}}$) שִׂם. 𝔊 γάρ].

נוכח] ptc. properly = *in the state of one in mutual argument* (cf. נִשְׁפַּט; נָדוֹן, 2 S. $19^{10}$): the Nif. (in a reciprocal sense, even with a sing. subj., like נִשְׁפַּט: G–K. 51*d*, and see Dr. on 1 S. $12^{7}$).

עמו] [𝔗 עמי, 𝔙 contra me].

ואפלטה] the Pi. is elsewhere trans.: rd. וְאֶפָּלְטָה (Qal, as Ezk. $7^{16}$). [𝔊 ἐξαγάροι, 𝔙 perveniat.]

מִשְׁפָּטִי] 8 MSS, 𝔊𝔙 (but both altering besides both the reading and meaning of the v.), 𝔖 מְשִׁפְטִי, whence Mich. Hi. Du. Be.$^{K}$, though upon insufficient grounds, "And I should rescue (Pi.) for ever *my right*."

8. אהלך] more vivid and suggestive than the ordinary אֵלֵךְ.

ואיננר] Or $^{Kt.}$ 𝔊 ואינני, presumably on dogmatic grounds.

אבין לו] cf. $9^{11}$.

9. בעשתו] rd. with 𝔖 Me. Bu. Klo. Du. St. Be. בְּקִשְׁתִּיו.

ולא אֶחֱזֹ] cf. $^{11}$ ולא־אֶחֱזֶה [cf. out of pause, תַּחֲזֵ, Mic. $4^{11}$]. On the anomalous jussive form, see G–K. 109*k*; Dr. §§ 171, 175.

יעטף] not *covereth himself* (as Ps. $65^{14}$ $73^{6}$ †), but (Ew. Hi. Di. Del. etc.) *turneth back* (as Syr. ܥܛܦ, to *turn*, *turn back*, PS. 2860; Arab. *ʿaṭafa*), though אֶעֱטֹף, "*I* turn back" (𝔖 ܐܥܛܦ, 𝔙 si vertam me; Du. Be.$^{K}$ Bu. St.) is better.

אראה] the sf. is often omitted with verbs like ראה, שמע, etc. [It is rhythmically improbable (unless, which is unlikely, the rhythm intended was 4 : 4) that it was pronounced אֶרְאֵהוּ (Be.$^{K}$): we might rather expect אֶחֱזֶא like אֶחֱזֹ.]

10. דרך עמדי] the way (that is) with me—which I habitually take, my accustomed path (Ew. Di. Du.). The expression is peculiar. 𝔖 Gr. Be.$^{K}$ דַּרְכִּי וְעָמְדִי, my way and my standing; poor (contrast Ps. $139^{2}$): Bu. דרך עמדתי, the way (on which) I stand, the verb chosen being intended to express his continuance upon it; but הלכתי—or rather אֵלֵךְ—is what in this case would be expected.

בחנני וג׳] a hypothetical sentence, as $7^{20}$ $21^{31b}$ (Dr. 154; G–K. 159*h*).

11. [אשרו] 𝔐 sing. as $31^{7}$: 𝔊𝔖 pl., reading אשרָו (cf. pl. punctuation in, *e.g.*, Ps. $17^{5}$), or treating sing. as collective; cf. RV.]

אָט] The Hif. intrans., as Is. $30^{11}$ הַטּוּ מִנֵּי ארח † (‖ סורו מִנֵּי דרך). [On the jussive form, see [9] n.]

12. מצות ש׳] the *casus pendens*: (As for) the commandment of his lips, *well* (or *then*) (וְ as $15^{17}$ $20^{18}$ $25^{5}$, Ps. $115^{7}$; Dr. 124, G–K. 143*d*: cf. ف, Qor. $3^{49.\,50}$ $26^{75-77}$ etc.), I never seceded (Ex. $33^{11}$), *sc.* from it, מִמֶּנָּה being omitted in poetry for brevity. 𝔊 *ἀπὸ ἐνταλμάτων αὐτοῦ καὶ* (om. *καί*, [A]) *οὐ μὴ παρέλθω*, whence Me. Sgf. Be.[K] St. מִמִּצְוַת ש׳ לא אמיש, "nur die heb. Farbe abschwächend" (Bu.), [but obtaining a distich more easily read as 3 : 3 than 𝔐; but 14 Heb. MSS om. וְ, and this alone (without reading ממ׳ for מ׳) gives an easy rhythm].

מחקי] EVV. "more than my necessary food," or (RVm.) "my portion": חק, as Pr. $30^{8}$ הטריפני לחם חֻקִּי, $31^{15}$ . . . ותתן חק לנערתיה; RVm. "more than my own law" or inclination (Ro. $7^{23}$). Neither is probable. Rd. with 𝔊 (*ἐν δὲ κόλπῳ μου*), 𝔙 (both mentioned in RVm.) בְּחֵקִי (so Reiske, Ol. Me. Di. and most).

13. באחד] usually taken as a case of ב *essent.* (Pr. $3^{26}$, Ex. $18^{4}$, Ps. $35^{2}$ $118^{7}$; *Lex.*; G–K. 119*i*), he is *one*, viz. in purpose, and so unchangeable. But this reads a good deal into באחד; and a verb is desiderated, as (Be.) in other cases ($9^{12}$ $11^{10}$ $31^{14}$, Is. $43^{13}$) before ומי ישיבנו. Bu. and Be. independently proposed בָּחַר, *hath chosen* (‖ אִוָּה in Ps. $132^{13}$, Be.); so Du.

אִוְּתָה וַיָּעַשׂ] a hypothetical sentence of the same type as $9^{20}$ $29^{11}$, Pr. $11^{2}$ (Dr. 153). וְיעש (Bu.) is no improvement: the pf. would naturally be followed by וַי.

[14. The v. is omitted in the MSS of 𝔊, though it may have formed an original part of the ancient version. V.[15] 𝔐 occurs in two translations; the first (v.[14] in Swete's text), that of 𝔊; the second is that of Theodotion: see Hatch, *Essays in Biblical Greek*, p. 217.]

כי] Sgf. Bu. כֵּן (‖ כָּהֵנָּה).

חקי] [𝔖 ܩܝܡܬܗ points to חקו; but 𝔙 *in me voluntatem suam* may well be a paraphrase of 𝔐].

עצמו] [*in his mind*: for the idiom, cf. $10^{13}$ $15^{9}$; *Lex.* 768*b*].

**17.** Bi. Bu. Be. Du. om. לא, and מ in [b]. Violent; but this seems necessary? [The omission of לא in MS [Ken. 48] is scarcely more than an accidental return to an original text, if such existed, from which לא was absent: the לא was already in 𝔊's text. As emended the second line ופני כסה אפל reads well—and thick darkness covereth my face—the order of the words being as in $5^{2}$ $14^{19}$ $15^{30}$ (Dr. 208 (1)); but [a] is not, perhaps, as a whole, so good a parallel to [b] as the parallelism of the terms חשך ‖ אפל might lead us to expect. Still the present text is intolerable: and other proposed emendations are inferior. Sgf., retaining לא, reads נצפנתי (I was not preserved from the darkness).]

## CHAPTER XXIV.

**1.** **משדי**] מן of the source, or efficient cause, as [Ps. 37[23], Nah. 1[6]] (*Lex. s.v.* מן, 2 e (*a*)).

**לא נצפנו**] נצפנו being misunderstood in the sense of *are hidden, concealed*, has led to the omission of לא in 2 MSS, 𝔊 (*διὰ τί δὲ Κύριον ἔλαθον ὧραι;*), and by Mich. Me. Sgf. Be.: the fact that נצפן מן means *be hidden from* in Jer. 16[17] (Be.) is not proof that it must mean it here. Du. for [a] [דִּין] מדוע משדי לא נצפנו עתים [עִמּוֹ] (are hidden with him).

**וחזו**] anomalously from חזה: G–K. 75*m*. Cf. Is. 16[8] תָּעוּ.

**2.** **גבולות ישיגו**] the half-line is short and weak; and an explicit subject is strongly desiderated. 𝔊 has *ἀσεβεῖς*, 𝔗[1] דרא דטובעיא (the generation of the Deluge), 𝔙 *alii*, Saad. قوم (*people*). Me. Di. Bi. Sgf. Wr. Du. insert רשעים: as the emphasis lies on the deed done, the order גבולות רשעים ישיגו (as Pr. 5[5]; Dr. 208. 2) is best. Bu. (after 𝔙) הֵמָּה (which might easily have fallen out after ימין), followed by הֵם or הֵמָּה in v.[5], which he renders *some . . . others*; but המה points back to something definite [yet see v.[13] n.]; and *some . . . others* in Heb. is not המה . . . המה, but אֵלֶּה . . . אֵלֶּה. "There are that . . ." (RV.; so [9]) yields, no doubt, an excellent sense; but it would require יש אשר (Neh. 5[2. 3. 4] †), or יש משינים נ' (or משיני), Pr. 11[24] etc. (*Lex.* 441*b*, b).

**וישׁגו**] = יסיגו (Dt. 19[14]), from סוג (G–K. 75*ee*): cf. נָשׂוֹג for נָסוֹג (2 S. 1[22]), and כעשׂ for כעס (on 5[2]): G–K. 6*k*, Dr. on 2 S. 1[22]. There is a mass. list of 18 words written once with שׂ in lieu of the normal ס (including Hos. 8[4] השׂירו for הסירו; see RVm.); see *Mass. Magna* on Hos. 2[8] (שָׂךְ for סָךְ), and Frensdorff, *Ochlah we-Ochlah*, no. 191, and p. 42. ס for שׂ is rarer (Am. 6[10], Ps. 4[7], Ezr. 4[5]).

**וירעו**] 𝔊 (*ποίμνιον σὺν ποιμένι ἁρπάσαντες*) = וְרֹעוֹ (וְרֹעֵהוּ),

which Bu., thinking וירעו to be too obvious, adopts; so Me. Sgf. Grä. St. But (Du.) the point may be that they appropriate their neighbours' fields, and feed the flocks upon them openly and publicly, as if they were their own.

3. [For the positions of the vbs. in the two lines, cf. $20^{16}$, Dt. $32^{18.\ 38}$; and see Gray, *Forms of Hebrew Poetry*, p. 67 n.]

4. עַנְוֵי] so Kt.; Qrê עֲנִיֵּי. See on the distinction between עָנִי, *humble* (in disposition), and עָנִי, *humbled, afflicted* (in external state), and on the usage of the two words (especially in the Prophets and Psalms) Dr. in *DB*, *s.v.* Poor.

[חָבְאוּ] so 𝔊 *ἐκρύβησαν*; yet it is doubtful whether the Pual, which occurs here only, is satisfactorily explained by saying that it indicates the violence exercised on the poor. A reflexive, not a passive, would be natural here, and we should perhaps read יתחבאו (impf. as in ª) for יחד חבאו, the Hithp. being used of hiding in fear, or for safety as in Gn. $3^{8}$, 1 S. $13^{6}$. The change also gives a rhythmically easier line.]

5. הן] 𝔖 ܗܫ, 𝔗 היכדין כ = הֵיךְ, *as* (late Heb., 1 Ch. $13^{12}$, Dn. $10^{17}$ †, Palm., 𝔗 Jer.; see *Lex.* 228*a*, 1089*b*). As a *new* class is evidently here introduced,—and one consisting, moreover, not of oppressors, but of oppressed,—a word pointing to a fresh subject is desiderated: 𝔙 again *alii*; hence Bu.'s הֵם or הֵמָּה (as v.[2]) is very plausible.

פראים] *as* wild-asses; the כ omitted, as, *e.g.*, Hos. $8^{9}$ (G–K. 118*r*).

בפעלם] לְפִ֫עֳלָם, as Ps. $104^{23}$ (יצא אדם לפעלו), would be better (so 7 MSS).

משחרי לטרף] G–K. 130*a*: cf. $18^{2}$, Is. $14^{19b}$ $19^{8}$, Ezk. $38^{11}$.

ערבה לו לחם לנערים] the steppe is food for him for (the double reference of ל, as 2 K. $10^{19}$, Hi.) the children ($29^{5}$). After לו, לנעריו would be more natural than לַנְּעָרִים: but, though there are parallels (see on v.[6] $21^{30}$) for the individualizing sg. after the pl., the change is here harsh; hence in spite of Θ (ἠδύνθη—ערבה confused with עֲרָבָה—*αὐτῷ ἄρτος εἰς νεωτέρους*) agreeing with 𝔐, the originality of לו is doubtful. [And in other respects also the present text of v.[5] must be at fault; for, as Bu. well points out, it admits of no rhythmical articulation, but simply resolves

itself into prose.] Me. Bi.[1] om. לו; Be.[K] (perhaps) משחרי לַטֶּרֶף ערבה לְלֶחֶם לְרֵעֵבִים; Wr. Bu. Be.[T] משחרי לְטֶרֶף ערבה לֹא לחם לנערים; Du. יֹצְאֵי בָערבה משחרי לטֶרף לֹא לחם לַנִּנְעָרִים (לנ׳ = *for those shaken out* of the land).

6. בלילו] 6[5]. The sg. sf., which cannot naturally refer either (Del.) to שדה or (Ew. Di.) to רשע, is very harsh beside the pl. יקצירו (Dr. on 2 S. 24[13]). And what point is there in their reaping *mixed fodder*? Would this be "reaped"? certainly not all its ingredients together? Still, if correct, it must mean they reap the ingredients of which בליל is made—the בליל would contain things (as beans) which men might eat. They have to content themselves with the coarse food of cattle. 𝔊 *ἀγρὸν πρὸ ὥρας οὐκ αὐτῶν ὄντα ἐθέρισαν* (*πρὸ ὥρας* 15[32] = בלא יומו, 15[33] paraphrastic for בִּסְרוֹ; *οὐκ αὐτῶν ὄντα* = בְּלִי־לוֹ, cf. 18[15]); 𝔖 has a clear doublet: ܚܡܝܡܐ = בְּלִיל (PS.), and ܕܠܐ ܕܝܠܗܘܢ = בְּלִי־לוֹ; 𝔙 agrum non suum (בְּשדה בלי לו; cf. Gn. 15[13]: so Hi.) demetunt, 𝔗 מדלא דלהון = בְּלִי־לוֹ. The thought of בלי לו, *what is not his* (cf. לא לו, Pr. 26[17])—or (Hi.) in a field not his—would not be unsuitable; but the sg. pron. is a difficulty. Hence Me. Bi.[1] Sgf. Du. Be. בַּלַּיִל, or (Bu. Oort) בַּלַּיְלָה (בלילה first misread בְּלִילֹה, and then written בְּלִילוֹ), *in the night*.

יקצירו] Qrê יִקְצוֹרוּ, the usual conj.: if בַּלַּיְלָה be read, the Kt. *make harvest* will be right.

ילקשו] the √ in Arab. (see Wetzstein *ap.* Del. here) is to *be* or *come late*, both it and derivatives being used in many different applications, e.g. *laḳîs* of *ripe corn*, or of a *child born late* to its parents; cf. [in Hebrew, 1. לקש, which in the Gezer Calendar Inscription (*PEFQu. St.*, 1909, p. 20 ff.) probably means the late-sowing, as according to Wetzst. does *zer*[a'] *laḳḳîs* in Tunis; note that in the Calendar the month of לקש follows the month of sowing (זרע); and 2.] מלקוש, the *late* rain of spring, = Syr. ܠܩܝܫܐ, PS. 1972 (which also in Gn. 30[42] has the sense of ὄψιμος); hence here—not, as RV., *glean* (לִקֵּט), but—(Pi. *priv.*: G–K. 52*h*) = *take away the late-ripe fruit from* the vineyard, *i.e.* the poorest and scantiest fruit of the year. Wetzstein's objections (*ap.* Del.) to the interpretations

here given of בלל and לקש rest upon the mistaken assumption that the reference is to *plundering* tribes, who, it is true, would not, for instance, rob a vineyard except when there were plenty of ripe grapes in it; but, if the reference be to the *helpless* poor, who are obliged to be content with the coarsest and scantiest food that they can get, his objections fall through.

רשע] so all MSS and Vrss. But the ethical character of the landowner is not here in question: rd. prob. עָשֹׁר, Bu. Be. Du. Oo.

7. ערום ילינו] for the syntax, see on $12^{17}$. The similarity of $^{7a}$ to $^{10}$ suggests that one has been assimilated to the other by some mistake: Bu. proposes for $^{7a}$ בַּחוּץ ילינו מְסִבָּה. [Du. rejects $^{7a}$ as a mere variant of $^{10a}$.]

8. ירטבו †] see on $8^{16}$.

9. שׁד] so Is. $60^{16}$ $66^{11}$ †; elsewhere (Jb. $3^{12}$ al.) שַׁד. If correct, cf. the rare Arab. form *thudd.* (Lane, 333); but rd. prob. שָׁד, the pointing שׁד being intended (each time) to express the meaning *plunder*: cf. 𝔗—בִּיזָּא (here יאנסון מְבִיזַּת יתם). So Nö. *Beitr.* ii. 121; Levy, *ChWb.* i. 87*b*.

וְעַל עני יחבלו] if correct, and take pledges (getting power) *over* the poor. But rd. probably עָל, take *the infant* (Is. $65^{20}$) of the poor in pledge: so Kamph. Du. Bu.; Grä. עֹלְלֵי. The v. coheres badly with the context: vv.$^{6-8}$ and vv.$^{10-11}$ both describe the sufferings of the helpless, v.$^{9}$ describes the inhumanity of the heartless. Stud. Honth. would place it after $^{3}$ (where it would describe the violence done to the *persons* of the poor, while v.$^{3}$ describes the violence done to their *possessions*); but the repetition of the same words יתום and יחבלו are somewhat against this being its original place. The alternative is to regard it as a marginal gloss (Sgf. Bi. Bu. Be. Du. St.).

10, 11. [Lines $^{10b.\ 11b}$ are such exact parallels (on the particular form of parallelism, see *Forms*, p. 70) that in all probability they originally formed two stichoi of the same distich. The simplest theory is, perhaps, that $^{10b}$ originally followed $^{11b}$; and that $^{10a.\ 11a}$, which seem in a somewhat corrupt form, constituted another distich. The alternative is to regard $^{10a}$ as a variant of $^{7a}$, and $^{11a}$ as a variant of $^{6a}$ (?).

Bu. assumes that the idea of the contrast between the condition of the workers and the work they do was conveyed in two distichs and by four examples: this is possible, though scarcely probable; for Bu. is compelled to assume that the point in $^{10a}$ has been lost through the substitution of בלי לבוש from v.$^{7}$ for words that had dropped out or become illegible, and to secure the idea in $^{11b}$ by rendering "between [*dark*] walls they press the oil," *i.e.* produce the means of *light*—a rather artificial interpretation. But even if Bu.'s theory of $^{10a}$ and $^{11a}$ were correct, the transposition suggested above would remain probable; for hunger and thirst, nakedness and darkness are a more probable pair of parallelisms than nakedness and hunger, darkness and thirst. For another probable example of separation through textual dislocations of lines originally parallel, see *Isaiah* (I.C.C.), p. 219, on Is. 11$^{6.7}$.]

10. רעבים] accus. of state: G–K. 118*n*.

11. שורותם] the sf. has no antecedent: rd. either the du. שורותַיִם (Be. Honth. Bu. alt.), or simply שׂוּרוֹת. A fem. of שׂוּר, *wall*, is unknown in either Heb. or Aram.; שׂוּרָה is a *row*, as Jer. 5$^{10}$ (rd. בְּשָׂרוֹתֶיהָ), and in the Talm. (עשׂין שׂורות שׂורות ככרם, men arranged *in rows* as (vines) in a vineyard: *NHWB* iv. 425).

יצהירו †] denom. fr. יִצְהָר, *make fresh oil*. 𝔙 meridiati sunt, from צהרים; cf. Parchon, ויש אמרים כל זְמַן הצהרים ישבו בין שורות הנפנים לשמוח ביטי הקיץ.

יקבים] יקב is properly (*v.* Arab. in *Lex.*) a *cavity*,—usually of the cavity in the rocky ground into which the expressed juice ran down from the גת: here, as Is. 16$^{10}$, of the cavity (גת) in which it was trodden out of the grapes (cf. *EB* iv. 5311 ff.).

ויצמאו] Du. (supposing field-*robbers* to be alluded to in vv.$^{10b.\ 11}$) וַיִּצְמְאוּ (39$^{24}$), *and quaff* it *down*.

12. מעיר וג׳] Whether (as accents) עיר and מתים are connected, as Dt. 2$^{34}$ 3$^{6}$ + Jg. 20$^{48}$ † (rd. מֵתִים for מֵתֹם), *out of the city of men people groan*, or מתים is subj., *out of the city men groan*, the sense is weak, and the ‖ to חללים incomplete: rd. with 𝔖 and MS $^{\text{Ken. 100}}$ מֵתִים, *the dying* (as Gn. 20$^{3}$; and as subj. Zec. 11$^{9}$, Ezk. 18$^{32}$ במות הַמֵּת).

ינאקו] Ezk. 30$^{24}$ †: cf. אָנַק. 𝔊 *οἱ ἐκ πόλεως καὶ οἴκων ἰδίων*

ἐξεβάλλοντο: whence for מתים, Me. מִבָּתִּים, Bi. Du. Be.[K] וּבָתִּים; and for ינאקו, Me. יְנֻדָּחוּ, Bi. יֻנַּדּוּ, Du. this or יְנָדְּחוּ (rather יְנֻדָּחוּ, as Me.), Be.[K] נָקוֹאוּ (Jon. 2[11]), *are vomited forth* (!).

חללים] 𝔊 (νηπίων) Me. Bi. Du. Be.[K] עֹלְלִים. But (Bu.) "נפש decidedly supports חללים." חלל, *wounded*, as Ezk. 26[15] 30[24] (וְנָאַק נַאֲקוֹת חלל), Jer. 51[52].

לא ישים תפלה] understand either בָּם = *imputeth* (4[18], 1 S. 22[15]) *not unsavouriness* (to them), or אֶל לִבּוֹ (as 4[20], Is. 41[20]), *putteth it not* . . . (to his heart) = *regardeth it not*. [On תִּפְלָה, see 1[22] n.] But 2 MSS 𝔖 תְּפִלָּה; and so Geig. (*Urschr.* 333) Grä. Bu.[2] St. לא יִשְׁמַע תְּפִלָּה, perhaps rightly.

13. המה] *Those*,—pointing commonly to persons mentioned before; but here, if correct, pointing to persons whom the poet is thinking of or has in his mind's eye; cf. Is. 24[14].

לא] [𝔖 and one of two doublets in 𝔊 (καὶ οὐκ ἐπέγνωσαν . . . οὐκ ᾔδεισαν) ולא, which is rhythmically easier].

יָשְׁבוּ] [4 MSS יָשׁוּבוּ. 𝔊 ἐπορεύθησαν, 𝔖 ܗܠܟܘ would point to הָלְכוּ rather than (Be.) יֵלְכוּ (so MS de Rossi 31): note also the pf. in the previous line].

14. לאור] We expect from v.[13a] an enumeration of persons who rise not *at* day-break, but before it, in the dark: rd. with Carey, Wr. Reifm. Be. Sgf. Perles, Bu. etc., לֹא אוֹר = *Before the light* (cf. 22[16] לא עת = *before* the time); לא, as 34[24], Ps. 59[4]; cf. בלי, v.[10] 8[11] 31[39] (G–K. 152*u*).

יקטל] = *that he may* kill: cf. G–K. 120*c*; and in Arab. Dr. 185 (on § 27); Wright, *Ar. Gr.* ii. § 8*d*.

עני ואביון] Du. צָרוֹ וְאֹיְבוֹ, thinking that the murderer would have no motive for killing the poor. But the practice is attested by the Psalmists; see Ps. 10[8. 9] 37[14].

יהי כגנב] the jussive is out of place, and the comparison is weak. Me., cleverly and convincingly, יְהַלֵּךְ גַּנָּב: so Wr. Di.[2] Sgf. Bu. etc. The clause is probably out of place, and should follow [15]: we then get a subj. for חתר in [16].

15. שׁמרה] tone, as 3[3] (see *n.*).

סתר פנים ישים] *setteth*, = *putteth* on, a *face-covering* (cf. הסתיר פנים, Ps. 10[11] etc.): ישים (abs.), as Ezk. 30[21].

16a. [חתר] cstr. with the acc. (בתים) as often in NH. (see examples in Levy): elsewhere in OT. the vb. is construed with ב, Ezk. $8^8$ $12^{5.\ 7\ (12)}$, Am. $9^2$. The *digging through* implied by the vb. may be to gain entrance (Am. $9^2$), or exit (Ezk. $12^{12}$); Du. renders "sie *brechen* . . . *aus*"; but why any of the classes mentioned here should need to dig their way *out* either of other people's houses (which the pl. בתים after the sing. חתר most naturally suggests), or their own (which would preferably be expressed by ביתו), is not obvious. Render: he diggeth (his way) in the darkness into houses. This is scarcely applicable to either murderers or adulterers; but most applicable to burglars whose violent entry into the wattle and clay-built houses of Palestine was spoken of as a *digging through* (מחתרת, Ex. $22^1$, Jer. $2^{34}$; cf. *κλέπται διορύσσουσι*, Mt. $6^{19}$). The probability that $^{14b}$ (mentioning the thief) immediately preceded $^{16a}$ (describing a proverbial activity of the thief) is, therefore, great. Moreover, the present text appears to devote two stichoi ($^{14a.\ b}$) to the murderer, one only to the thief ($^{14c}$), three to the adulterer ($^{15a.\ b.\ c}$); the transposition gives two ($^{14c.\ 16a}$) rather than three ($^{14c.\ 16a.\ 16b}$) (see below) to the thief. Du. defends the existing arrangement of the text on the ground that the thief was too vulgar a character to be worth more than a single stichos. Yet a further point in favour of connecting $^{14c}$ with $^{16a}$, which at the same time favours separating $^{16a}$ and $^{16b}$: in $^{16a}$ חתר is sing., in $^{16b}$ חתמו is pl.: Be.$^K$ would assimilate by reading חתם in $^{16b}$ or, with $\mathfrak{S}$, חתרו in $^{16a}$. But if $^{16a}$ goes with $^{14c}$ the sing. is right; and if $^{16b}$ goes with $^{16c}$ the pl. in $^b$ is right. Then the section begins v.$^{13}$ with a general description of the avoiders of light in the pl., in $^{14-16a}$ describes three classes of them separately in the sing., and then $^{16b-17}$ (in $^{17b}$ read יכירו) concludes with a general description in the pl.—a very natural and appropriate arrangement.]

16. חתמו למו] have *sealed themselves up*, fig. for *shut themselves up*. So only here: the only passages cited by PS. and Levy for the same sense in Aram. is this in $\mathfrak{ST}$. למו, the acc., as לו אבין, $9^{11}$. [If למו is a late ($5^2$ n.) equivalent for אותם, cf. G-K. 135*k*.]

**16c.** 𝔊 (Θ) agrees with 𝔐; but "[16c] is too short and [17a] is too long; transpose, therefore, יחדו to [16c]" (Bu.).

**17. בקר**] Du. בַּחֲרוּ, 𝔖 Be. בָּקְרוּ, destroying the forcible fig. of the Heb.; and would בָּקַר (v. *Lex.*) be suitable here?

**יכיר**] [b] is so closely connected with [a] (note כי) that יכירו would be better.

**בלהות**] Du. הַלְכוֹת (cf. [13] דִּרְכְיו), with עֶלְטָה (or a synonym) for צלמות (repeated by error from [a]) [a common form of error: see Gray, *Forms*, p. 295 f.].

**18. קל הוא**] so 𝔊 (Θ); but (cf. [b]) Bu. Be. Oo. קַלּוּ. Du. keeps 𝔐, making ([18a] "if not wholly corrupt") the end of [17], but giving the words a strained sense.

**על פני מים**] Be. (with a?) לִפְנֵי יוֹמָם, "before their day" (cf. 15[32]); but קלו means "*move* swiftly," not "*pass away* swiftly."

**לא יפנה דֶּרֶךְ כרמים**] Bi. Be. Bu. Ho. לֹא יִפְנֶה דַּרְכָּם, "no treader (Is. 16[10]) turneth towards their vineyard," because, viz., there are no grapes in it to tread. [In 𝔐 the same sing. subj. as in [a] reappears after the pl. in [b]. The idiom is as in 1 S. 13[18]; דרך כ', *the way of*, i.e. *to*, as Gn. 3[24].]

**19.** [**גם**] as Ps. 107[5]: see *Lex.* s.v. גם, 1, end.]

**שאול חטאו**] G–K. 155*n*,—though the ellipse is hard: [a] and [b] also balance each other very imperfectly. [Nor does the v. yield a good example of 2 : 2 : 2; cf. *Forms*, 171*n*. and p. 182.] It is, however, difficult to emend satisfactorily. 𝔊 for שאול חטאו has *εἰτ' ἀνεμνήσθη αὐτοῦ ἡ ἁμαρτία*, seemingly (Bi.) = שְׁאוֹל חֲטָאוֹ (*is asked for*),—*i.e.* the same consonants: 𝔙 also has *peccatum eius*. "Snow water" may have been specified as poor in quality, and not fed from a source, so that it rapidly dries up. It is possible that מים and שלג were originally variants, afterwards combined into מימי שלג; Bu. omits מימי. Grimme ציה גם חם יגזלו מַיִם יַשְׁלִיךְ שְׁאוֹל חֲטָא; but (Bu.) would not תִּשְׁאַל be preferable to ישלך? בֵּן or וְ (14[11f. 19]) would express the comparison more distinctly; and [b], if it were necessary, might be re-written more forcibly ושאול חַטָּאִים תַּחְטֹף (Ps. 10[9]), or ושאול חַטָּאִים יֶחֱתוּ (*go down* to Sheol).

**20. מִתָּקוֹ רִמָּה**] the msc. vb. by G–K. 145*o*, though מְתָקַתּוּ

would be an easy emendation. The structure of the verse is, however, unusual, consisting of four clauses, the first three being very short. Those who think that metre will not permit this, accordingly emend; though surely the context would make it plain what רחם was intended, and Bu.'s contention that, if the word were right, רַחְמוֹ or רֶחֶם אִמּוֹ would be expected, is more than can be maintained. Be. Du. Bu. for [a] read יִשְׁכָּחֵהוּ רֶחֶב מְקֹמוֹ רֻמָּה עוֹד לֹא יִזְכֹּר. רחב מקמו is unexceptionable (cf. שער מקמו, Ru. $4^{10}$, Be.); but רֻמָּה, to judge from usage, would mean only *his* (physical) *loftiness* (Pr. $25^{3}$), or *his haughtiness* (Is. $2^{11.\ 17}$); it is thus not "seine *Grösse*" (Be., Bu. text); and "seine *Erhebung*" (Bu. note) would be rather שְׁאֵתוֹ. The context speaks only of ordinary men, not of one of whom "exaltation" (in any sense of the word) may be specially predicated. רֻמָּה for רָמָה is thus doubtful. [Yet it remains probable that לא יזכר is the parallel term to ישכחהו (cf. the parallelism in Is. $54^{4}$), the one term standing at the beginning of the first line, the other at the end of the second line of a 3 : 3 distich—a frequent and effective scheme of parallelism (Gray, *Forms*, p. 69 f.). To avoid the objections urged against רֻמָּה, we might read שְׁמָה (cf. Ps. $83^{5}$) and so obtain, by adopting also the above emendation of the first line, an effective and rhythmically regular distich:

> The square of his (native-) place forgetteth him,
> And his name is remembered no more;

then cf. $18^{17}$.]

מִתְקוֹ] מָתַק will not mean "feed sweetly on" (EVV.), but have the common Syr. sense of the √, to *suck*.

וַתִּשְׁבֹּר] Bu. וְחִשְׁבֹּר, needlessly.

21. רעה] רעה, to *graze on*, is used fig. of foes *depasturing* or *stripping* a country (Mic. $5^{5}$; cf. Jer. $6^{3}$), and even (if the text is right) the *head* (Jer. $2^{16}$ יִרְעוּךְ קָדְקֹד); also of the wind (Jer. $22^{22}$), or fire (Jb. $20^{26}$), *feeding on* people; but it is a strange fig. to use of one "fleecing" (as we might say) a woman who is barren. ℭ דמרע; Be. Bu. הֵרַע, *ill-treateth* (sq. acc., as Nu. $16^{15}$, 1 S. $25^{34}$ al.).

יְיֵטַיב] G–K. 70*d*. Rd. יֵיטִיב.

22. ומשך וג׳] The subj. must be God—whether He is not named, whether, as $3^{20}$, from a sense of reverence (Di.), or simply from its being evident from the context who is intended (Di. on $3^{20}$ cites for this $8^{18}$ $12^{13}$ $16^{7}$ $20^{23}$ $22^{21}$ $25^{2}$ $27^{22}$ $30^{19}$), or whether (Bu.) the name should be restored (וְאֵל משך אַבִּיר בכחו). משך, to *draw out*, *continue*, *prolong*, elsewhere of mercy, Ps. $36^{11}$ $109^{12}$ (cf. Neh. $9^{30}$), anger (Ps. $85^{6}$), here in the sense of *maintaining in life*. Buhl, Be.$^{T}$ ומשך אַבִּיר יָמָיו בכחו, "and the mighty *prolongs his life* by his strength," making the אביר himself determine the length of his life; but (Bu.) the agent (v.$^{23}$) is God. Bi.$^{2}$ Be.$^{K}$ Du., attaching the clause to $^{21}$ and making the godless the subject, read אֹבְדִים (𝔊 ἀδυνάτους) for אבירים, giving the clause an entirely different sense, *and draweth away* (to destruction: Ps. $28^{3}$, cf. $10^{9}$) *them that are perishing by his might*.

ולא יאמין] a circumstantial cl. = *when* (or *though*) he believeth not, etc. ($42^{3}$, Is. $45^{4.5}$, Ps. $44^{18}$ $139^{16}$; Dr. 159, end).

בחיין] G–K. 87*e*; cf. on $4^{2}$. But rd. probably בְּחַיָּיו (so 3 MSS: it cannot be proved that 𝔊𝔖𝔙 *read* בחייו). [The singulars in $^{22b}$—יקום, יאמין—if parallel (as in 𝔐) to the pl. אבירים in $^{22a}$, though this would not be without analogy ($21^{30}$ n), are suspicious. It would be easy to read יקומו לא־יאמינו בחיין (or, less easily, בחייהם). Du. (after Bi.) connects $^{22b}$ with $^{23a}$, which is like $^{22b}$ 𝔐 in the sing., and also with $^{23b}$ where he emends to דרכו: reading יֻקַּם for יקום, חייו for חיין, and יֻתַּץ לא יבטח for יתן לו לבטח (thus getting rid of לו (see next n.)), he obtains a good balanced parallelism for $^{22b}$, $^{23a}$.

If he is punished, he reckons not on his life,
If he is pulled down, he has no hope of finding support.]

23. לָבֶטַח] if correct, must be for לִהְיוֹת לָבֶטַח; but this is very forced. Rd. (Bu. Be.) לִבְטֹחַ; cf. 2 Ch. $20^{10}$ (more commonly with acc. of obj., as Gn. $20^{6}$ לא נתתיך לִנְגֹּעַ, or Nu. $21^{23}$ ולא נתן את ישראל עֲבֹר: *Lex.* 679*a*, g).

עיניהו] so, with a dual or pl. noun, only 7 times (G–K. 91*l*

[add 1 S. $14^{48}$, Pr. $29^{18}$]; Ols. 248, Sta. 206; Wright, *Comp. Gr.* 158): with a *sing.* noun, see on $25^{3}$. [But the form here may be corrupt: the line is short, and 𝔊 (ἀλλὰ πεσεῖται νόσῳ) appears to differ from 𝔐: עיני יהוה would be an easy emendation, but against the usage of the book: עיני אֱלוֹהַּ more difficult.]

24. רֹמּוּ] a very remarkable form: apparently from רָמֹם, of the form יָכֹל, assumed to have been a ‖ form of רום; cf. רֹבּוּ, Gn. $49^{23}$: Kön. i. 335 f., G–K. 69*m*. But, if the verb is right (*v.i.*), there is no reason why רָמוּ should not be read.

ואיננו] the sg. may stand, even if רוֹמּוּ be retained (cf. Jer. $31^{15}$ מְבַכָּה על בָּנֶיהָ כִּי אֵינֶנּוּ): if רומו be read, it, of course, occasions no difficulty. The pl. in 𝔖𝔙 is merely accommodation to Syr. and Lat. idiom, and not proof that the translators *read* וְאֵינָם, or even וְאֵינֵמוֹ: EVV. have "*they* are not"; and their translators certainly read ואיננו. If the v. describes (as a mark of God's favour) the quick and easy death of the oppressor, we must render (Ew. Del. Di.), "They are exalted: (yet) a little while, and they are not" (cf. עוד מעט וְ, Ex. $17^{4}$ al.); if it describes (as a mark of God's disfavour) his rapid fall, it is more natural to render (though Bu., adopting the same view, renders as Ew. etc.), "They are exalted for a little, and they are not"; or, reading with 𝔊 (τὸ ὕψωμα αὐτοῦ), Bi. Du. Be.$^{K}$, רומו, "*His exaltation* is but for a little, and he is not."

הֻמְּכוּ] G–K. 67*y*; cf. וַיַּכְּתוּ, Dt. $1^{44}$; תַּתֵּם, c. $22^{3}$. מכך to be *brought low*, Ps. $106^{43}$, Qoh. $10^{18}$ †: in Pesh. ܡܟܟ stands for עִנָּה, ταπεινόω, and ܐܡܟ for הֵשַׁח or הִשְׁפִּיל (Is. $25^{6}$ $26^{5}$). [Du. (cp. Be.$^{K}$) reads המך, יקפץ, ימל all in the sing., supposing that the plurals were substituted in consequence of רומו being misunderstood as a vb. in the pl. Yet would such a scribal emender have varied the pl. endings—ון, once, ו, twice?]

ככל] הַכֹּל = *the totality of all things*, is rather common in late Heb. (*Lex.* כל, 2b, *b*); but hardly in the sense of *all men*. Nu. $16^{29}$ is compared; but אִם כְּמוֹת כל־אדם is not parallel ([cp. rather] 1 Ch. $29^{12}$ end). 𝔊 ὥσπερ μολοχή = כַּמַּלּוּחַ ($30^{4}$), as *mallows*, or *salt-wort*, a desert plant, which grows abundantly

in salt marshes and on the shores of the Mediterranean and Dead Sea. The ‖ in $^{c}$ strongly supports a plant (Be.).

יקפצון] קפץ is to *draw together, shut close*, especially of the hand (Dt. $15^{7}$) and mouth (c. $5^{16}$); here, if correct, *draw themselves together, contract themselves* in death (Di. Bu.: EVV. *are taken out of the way*, RVm. *are gathered in*, are both too free paraphrases: AVm. correctly, "Heb. *are closed up*"). Ol. Hont. MS $^{\text{Ken. 223}}$ יִקָּבְצוּ (for burial, Hos. $9^{6}$, Ezk. $29^{5}$; unduly anticipating $^{c}$, Di.); Be.$^{T}$ Sgf. יִקָּטְפוּ, *are plucked off* ($8^{12}$; $30^{4}$ of mallows).

ימָּלוּ] So Ps. $37^{2}$. An incorrect form for יִמָּלוּ (in pause), from מלל—Qal, if the meaning be *are withered*, Nif. if it be *are cut off* (see on $14^{2}$).

25. ואם לא אפו] $9^{24b}$.

וְיָשֵׂם] rd. וַיָּשֶׂם; 2 MSS have וַיָּשִׂים. Cf. on $13^{27}$.

לְאַל] אַל only here as a subst. The use is against analogy, and the meaning of אַל: rd. probably לְאַיִן; see Is. $40^{23}$ הנותן רוזנים לְאַיִן (cf. כְּאַיִן, Is. $40^{17}$ $41^{11.\ 12}$).

## CHAPTER XXV.

2. הַמְשֵׁל] Inf. abs., with force of a subst.; cf. הַשְׁמֵד, Is. $14^{23}$; הַפְצֵר (in p. הַפְצַר), 1 S. $15^{23}$; Ew. § 156*c*; G–K. 85*c* (but this form is not mentioned).

עֹשֶׂה] in loose apposition to the sf. in עמו; cf. on $12^{17}$.

3. אוֹרֵ֫הוּ] the sf., as in לִמִינֹהוּ, Gn. $1^{12.\,12}$ (+ 12 times); פילגשׁהו, Jg. $19^{24}$; מוֹטֵ֫הוּ, Nah. $1^{13}$ † (G–K. 91*d*; Wright, *C. Gr.* 155). Cf., with a pl. noun, $24^{23}$. 𝔊 *μὴ γάρ τις ὑπολάβοι ὅτι ἐστὶν παρέλκυσις* (*delay*: HP 248 *marg.*, cited by Be., explains by *ὑπέρθεσις τῆς τιμωρίας*) *πειραταῖς* (= גדוד, Hos. $6^{9}$; cf. *πειρατήριον* = גדוד, $19^{12}$, Gn. $49^{19}$, Ps. 17 (18)$^{29}$); *ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ' αὐτοῦ*; whence Du. Be.$^{K}$ אֹרְבוֹ, "And against whom will *his ambush* not arise?"

5. עַד] like Lat. *adeo* = *even*: elsewhere, except 1 S. $2^{5}$ עַד־עֲקָרָה יָלְדָה שׁבעה (where the text is dub.; *v.* Comm.), only with a *neg.*, Ex. $14^{28}$ (לא נשאר עד אֶחָד), al. (*Lex.* 724*b*, 3).

וְלֹא] וְ after the *casus pendens*; Dr. 124; G–K. 143*d*; cf. $15^{17}$ $20^{18b}$ $23^{12}$. But 47 MSS have לא alone.

יאהיל] for יָהֵל, $31^{26}$, Is. $13^{10}$ (cf. c. $41^{10}$ תָּהֶל־); and no doubt an error for it. 𝔊 *ἐπιφαύσκει*.

## CHAPTER XXVI.

**2. ללא כח**] poetical for לאשר לא כח לו; so [3a]; Is $40^{29}$ לאין אונים = לאשר אין לו אונים, $59^{10}$ כְּאֵין עינים, 2 Ch. $14^{10}$ לְאֵין כח: G–K. 152*v*, 155*n* (*d*).

**לא עז**] a circumstantial clause qualifying זרוע = *strengthless*: see on $12^{24}$.

**3. תושיה**] see on $5^{12}$.

**לָרֹב**] *according to* abundance = *abundantly* (*Lex.* 516 **i**, 914*a*), especially frequent in Chr. (Dr. *LOT.*[9] p. 535 (no. 2)). Grä. לְבַעַר, *to the boorish*; Rsk. Be.[K] לָרֹךְ (to assimilate the line in form to [2] and [3a]).

**4. את מי הגיד**] with acc. of the person told is rare and doubtful: 2 S. $15^{31}$ rd. ולרוד הגיד; 2 K. $7^{9.\ 11}$ בית המלך may be quite naturally understood as "*in* the king's palace"; Jb. $17^{5}$ רעים are the people reported *about* (as Jer. $20^{10}$): $31^{37}$ may be explained by G–K. 117*x*; there remains only this passage and Ezk. $43^{10}$. Rd. probably אל (Ex. $19^{9}$ al.) for את in both; [or with Du., treat את מי as equal to *with whose help* (cf. [b]); את = *with the help of* (*Lex.* 86*a*, top), is rare, and the examples on one ground or another more or less uncertain: see Gn. $4^{1}$ $49^{25}$, Mic. $3^{8}$; but cf. עם, 1 S. $14^{45}$].

5. [In respect both of rhythm and parallelism, the text is open to suspicion. In 𝔐 (יחוללו מתחה) the rhythm is very anomalous (2 : 3; cf. *Forms*, 176 ff.), parallelism non-existent, and the cæsura between [a] and [b] very slight; if, with Ley, Ehrlich, we place the athnakh under מתחת, parallelism is obtained, and a rhythm (3 : 2) which, though uncommon in Job, is not unparalleled ($17^{13}$ n.); the particular type of parallelism, however, though common enough elsewhere (*Forms*, 75 f.), would be very unusual in Job, and the sense not altogether satisfactory. The emendations which have been

suggested only partly obviate the questionable form of the verse, or fail to improve the sense. In addition to the conjectures noticed below, the following may be mentioned: הֵן רפאים for הרפאים (Be.$^{T}$); insert מפניו, ממנו, מקולו, or the like, before מתחת (Bu., if * be considered too short).]

[הָרְפָאִים] 𝔐; but 𝔊 (= Θ) *μὴ γίγαντες μαιωθήσονται*; Σ *μὴ θεομάχοι θορυβήσουσιν*; 'A *μήτι ῥαφαειμ ὠδίνουσιν*, all read הַרְפָאִים; and so Richter.]

יחוללו] if correct, Po'lel of חול, *are made to tremble* (properly, it seems, to *turn* or *writhe* in pain, then, more generally, to *quiver* in fear), though the Po'lel does not occur in the sense of *make to tremble*: the Hithpo'lel מתחולל does, however, mean (15$^{20}$) *writhing* in pain = (mentally) *tormented*. Grimme, Bu. יָחֵלוּ לוֹ, "tremble before him"; but חול is construed only with מפני (Ps. 96$^{9}$ al.) or מלפני (Ps. 114$^{7}$): יָרֵא and פָּחַד also are construed not with ל, but with מן or מפני. If יחוללו is deemed doubtful, יָחִילוּ or יָחִילוֹן must be read. AV. *are formed* (to *form*, also, in AV. for חולל, v.$^{13}$, Dt. 32$^{18}$, Pr. 26$^{10}$; to *make*, c. 15$^{7}$; in AV. and RV. Ps. 90$^{2}$; *was shapen*, Ps. 51$^{7\,(5)}$, AV. RV.) is a misrendering due to Ḳimchi (ענין יְצִירָה): חוֹלֵל may indeed mean to *give birth to* (lit. to *be in pain* with), but not to *form* or *shape*: to *be brought forth*, however, is not here a suitable sense. ['A, Richter יחוללו—I could believe the Titans were in labour, and their defiant spirit finding utterance in you; but this is very forced.]

מתחת] = תחת or מִתַּחַת ל, as Gn. 1$^{9}$ [but here possibly = *from under*], Ezk. 1$^{8}$ [here possibly = (projecting) *from under*] 42$^{9}$ 46$^{23}$ (*Lex.* 1066*a*, **III. 2a** [G-K. 119*c*]). Be. needlessly, יַחַתּוּ [Ley, מִתַּחַת—and so Ehrlich, to improve the parallelism and avoid מת' למים for מת' מים].

ושׁכניהם] Me. Bi.$^{1}$ Du. Honth. St. מִשְׁפְּנֵיהֶם (without וְ), "beneath the waters are their dwellings" = whose dwellings are beneath the waters; [but this is poor in sense, in addition to leaving the rhythm (2 : 3) as questionable, and the parallelism as imperfect as in 𝔐. Richter יִשְׁפְּנוּ, carrying forward הם—corrected to הֵן—to v.$^{6}$].

**6. . . . ואין כסות . . . ערום**] cf. 24$^{7}$.

7. נטה] for the ptcp. in loose apposition to the suffix in נגדו, see on $12^{19}$.

בְּלִימָה] a poet. compound = בְּלִי מָה, (what is) *not aught* (*Lex.* 116*a*, 553*b*, 3).

8. צָרַר כַּיִם] צָרַר, with "incomplete retrocession" of the tone; the tone of צָרַר being thrown back, because of the following tone-syll. (מַיִם), but the long vowel *sērē* retained, though in a closed toneless syll., by the metheg (G–K. 29*f*; Baer, *Metheg-Setzung*, § 13); cf. Nu. $24^{22}$.

9. מְאַחֵז] The Pi. only here; but (Be. Du.) the מ may be dittographed from $^{8b\,(end)}$, in which case אֹחֵז will be read. אָחַז, usually to *take hold* of, has sometimes, in speaking of a building, the sense of to *fasten together* (1 K. $6^{10}$; Hof. 2 Ch. $9^{18}$); but here, it seems, it must have (as in Neh. $7^3$ of gates) the Aram. sense of *holding* (with a bar), *i.e.* of *shutting*, *closing in* (so סגר = *κλείειν*, Mt. $6^6$ and often; PS. 115–116).

פְּנֵי כִסֵּה] פְּנֵי, as 1 K. $10^{19}$, for פְּנֵי, which is read by some 70 MSS. But the pronoun is needed: rd. (Hi. al.) כְּסָאֹה (ה— = ו: Dr. *Samuel*$^2$, xxxii f.; G–K. 91*e*) or כִּסְאוֹ. Du. Be.$^{K}$ כ׳ פְּנֵי, holdeth firm the *corner-stones* of his throne; but פְּנֵי for פִּנּוֹת is a doubtful form; שַׁעַר הַפִּנִּים, Zec. $14^{10}$, is open to the suspicion of being an error for שַׁעַר הַפִּנָּה, as 2 K. $14^{13}$, Jer. $31^{38}$, 2 Ch. $26^9$†; if correct, also, פִּנִּים, like פִּנּוֹת, Zeph. $1^{16}$ $3^6$, 2 Ch. $26^{15}$, will mean probably *fortified corners*, *battlements*: for פִּנָּה, Pr. $7^8$, see on $11^9$. For "pillars" (Strahan) there is no support. I.E. Hi. Wr. Bu. Be. for כִּסֵּה point כֶּסֶא (Ps. $81^4$, Pr. $7^{20}$ כֶּסֶא †), *full-moon*; but some important fact relating to the structure, or permanent order, of heaven or earth would be expected, rather than the mere closing in of the face of the moon, whether by clouds or by an eclipse.

פַּרְשֵׂז] so, with MSS in general, Kit. Gi.; Baer—partly (see p. 48) on the authority of two good MSS (F = a Frankfurt Cod. of A.D. 1294, and H = one of Heidenheim's), and partly because ancient renderings (*v.i.*) and explanations presuppose פרשׂ, to *spread out*, not פרשׁ, to *separate* or *divide*—פָּרְשֵׁז. The latter is etymologically better; for, however the word be explained, the meaning is evidently *spreading out*; and this

is expressed not by פָּרַשׁ, but by פָּרַשׂ. The form is anomalous: in any case it is an inf. abs. (Hi. De. etc.), not a pf. (which would be פִּרְשֵׁז), to be explained by G–K. 113*h*. As it stands, it is a quadriliteral form, derived (Del., G–K. 56) from a Pilʿel פִּרְשֵׁשׁ, with a "euphonic" change of the first שׁ to שׂ, and of the second to ז, or (Kön. ii. 464) by dissimilation from פִּרְשֵׁשׁ (though פרשׁ is to *separate*, not to *spread out*). But these explanations are highly artificial; and it is far more probable that פרשז is merely a textual error for פרשׂ—whether this be vocalized (Hfm., Stade (*WB.*), Du.) פֹּרֵשׂ, or better (Bu.) פָּרֹשׂ (inf. abs. from פָּרשׂ, to *spread out*). 𝔊 (Θ) ἐκπετάζων, 𝔖 ܦܪܣ, 𝔗 פרס, 𝔙 expandit.

**10.** חֹק חָג] חָג †, if correct, will mean to *circumscribe*; so 𝔊 πρόσταγμα ἐγύρωσεν, Σ ὅρον περιέγραψεν, 𝔙 terminum circumdedit aquis: cf. Syr. ܚܓ, *circumivit*, once (PS. 1217 from Bar Hebræus) *circumduxit*, "he *drew round* a circle (ܚܓ ܗܘܐ ܚܘܕܪܐ) on the earth"; ܚܘܓܬܐ, a *circle*, γῦρος, PS. 1217*f*; and מְחוּגָה, a *circumscribing* instrument, *i.e.* a *compass*, Is. $44^{13}$ †: Levy quotes from 𝔗 only חָג חוּגְתָּא, Pr. $8^{27}$ (𝔖 ܥܒܕ ܚܘܓܬܐ, Heb. בְּחֻקוֹ חוג), and *Taʿanith* $3^{8}$ עג עוגה ועמד בתוכה (= חג חוגה), *drew a circle*, and stood in its midst. חֹק, as was pointed out on $14^{5}$, means *something prescribed*—in different applications, there and $14^{13}$ a *prescribed limit* in time; here and $38^{10}$ (see *n.*), if 𝔐 is right, it will mean a *prescribed limit* in space, or a *bound*; in Jer. $5^{22}$, Pr. $8^{29}$ (בשׂומו לַיָּם חֻקוֹ), Ps. $148^{6}$ (all of the sea), however, the sense *decree*, *ordinance*, suffices—in Jer. $5^{22}$ גבול is the *physical* boundary. But the ‖ Pr. $8^{27}$ בהכינו שמים שם אֲנִי בְּחֻקוֹ חוּג על פני תהום strongly supports the conjecture (Mich. Hfm. Bu. Du. Be.; cf. 𝔗 גְּזַר למשרי רקיע, 𝔖 ܪܫܡ ܚܘܓܬܐ) חַק חוּג—or better, as the biliteral form in the 3 pp. of verbs ע״ע is usually intransitive (G–K. 67*bb*), חָקַק חוּג—he hath *marked out* a *circle* (the horizon) on the face of the waters: for the sense of חקק see Pr. $8^{29}$ בְּחוּקוֹ מוסדי ארץ (unless 𝔊 בְּחַזְּקוֹ is to be read), as well as $8^{27}$. In $22^{14}$ (see *n.*), Is. $40^{22}$ חוּג must denote the vault of heaven (apparently) resting upon the horizon.

[עד] Be.[K] "prps. יעד," *i.e.* "he hath appointed"; a vb. would improve the parallelism, but this is scarcely the vb. that would be expected here.]

11. ירופפו †] Ar. *raffa* means (among many other things) to *quiver* or *throb* (of the eye), and *rafrafa* to *flap* (the wings); see Lane, 1116*a*, *b*: and Levy quotes from 𝔗 Jb. 9[6] ועמודיה מתרפפין (= יתפלצון), Gn. 44[18 Ps.-J.] ורפפיה, and *shook* it (the pillar supporting the palace).

12. רגע] רגע (1) is to *stir up* (Is. 51[15] = Jer. 31[35] רֹגַע הים וַיֶּהֱמּוּ גליו); רגע (2) to *be at rest* (on the etymology of both words, *v. Lex.*); not elsewhere in Qal; but in Nif. Jer. 47[6] הֵרָגְעִי וָדֹמִי, *repose*, and be still †, and in Hif. Jer. 31[2] 50[34] al. Whichever view (*v.s.*) be adopted of the meaning of the v., whether it is taken to refer to the *present* order of the world, or to what was supposed to have happened at its creation, either of these renderings can be adjusted to it: Hi. Del., adopting the former, render *stirs up* (and afterwards calms, by transfixing (ᵇ) the monster, Rahab, supposed to have disturbed it), so RV.; Di. Dav. render *quiet* (making ᵃ parallel to ᵇ); Bu. Pe., adopting the latter, render *quieted* (cf. 𝔊 *κατέπαυσεν*), but Du. renders *stirred up* (in the sense of, incited to the contest with Himself; cf. Daiches, *ZA*, 1911, p. 2 [who treats רגע as meaning *he conquered*, and virtually equal to *šudluḫu* in *kirbiš Tiamat šudluḫu* in the Babylonian Creation Tablet, iv. l. 48]). As (*v.s.*) the latter view of the meaning of the v. is the more probable, and as Du.'s interpretation seems gratuitous, *quieted*—or better, as this is the sense of the Hif., *was quieted*—is the best rendering. [𝔖 (but as Lyon, in *JBLit.*1895, well points out, *not* 𝔊) Sgf. גער.]

ובתובנתו] a scribal error for וּבִתְבוּנָתוֹ; cf. similar cases in Jer. 2[25] 17[23] 32[23]. In Frensdorff's *Ochlah we-Ochlah*, § 91, there is a list of 62 such transpositions, which have been corrected by the Massorah.

13. שְׂפָרָה †] *fairness* = *fair*; subst. for adj., as Ex. 17[12] etc. (Dr. 189, ii). [On this construction, the line, containing no vb., may equally well describe past or present—either the heavens (are) fair (so 𝔖), or the heavens (were) fair (so 𝔙𝔗).]

Giesebr. Be.$^{K}$ שִׁפְרוּ; but שִׁפְרָה is quite correct syntactically. The √ is common in Aram., but rare in Heb. (vb. Ps. 16$^{6}$ †; אִמְרֵי שֶׁפֶר, Gn. 49$^{21}$ †; שַׁפְרִיר, Jer. 43$^{10}$ †; שׁוֹפָר ? cognate): in Aram. it means *to be fair*, usually in the sense of to *seem fair* or *good* to any one (= Heb. יטב בעיני פ׳), but also in the sense of *to be beautiful* or *bright* (PS. 4272, ܫܦܪ (1), *e.g.* of gold; cf. ܫܘܦܪܐ = יָפִי, Is. 33$^{17}$ al.). [This defence of 𝔐 is preferable to that of Daiches (*ZA*, 1911, p. 3). He regards שפרה as 3 pf. fem., the subj. being ידו in $^{b}$, and the meaning of שפר, *to spread out*: for this meaning (so already Ra.) he appeals to the obscure שפרור and to the Assyr. *šuparruru*, *to spread out* (Del. *HWB* 684); cf. *uš-pa-ri-ir-ma sa-pa-ra-šu*, *spread out his net* (Creation Tablet, iv. 95). But the construction assumed by Daiches is most improbable, if only on account of its destruction of the parallelism, and the strange combination *by his spirit his hand*: it should be obvious that if the poet meant God spread out the heavens, he would have written שפר; and (immediately before חללה, 𝔐) it would not be difficult to read so, if the difficulty of the v. is to be surmounted along Daiches' lines, but see below on חללה. In view, however, of the variants in 𝔖 (ܣܒܪ) and 𝔊, 𝔙 is not certain, even though the sense expressed by 𝔊 is not acceptable. 𝔊 renders] *κλεῖθρα δὲ οὐρανοῦ δεδοίκασιν αὐτὸν* = בְּרִיחֵי שמים שְׁעָרֶהָ. [שערה as Dt. 32$^{17}$ (?). On Gu.'s use of this, see exegetical n.; but the criticisms of Gu.'s interpretation by] Bu., and Gie. *GGA*, 1895, p. 592 [are in part at least forcible; see also above. A third attempt to connect $^{13}$ with the Babylonian myth is due to] Lyon (*JBLit.* 1895, p. 130 ff.), who proposes for $^{a}$ ברוחות שמים שְׁבָרָהּ [(or שְׁבָרָהּ, and renders, *By the winds of heaven he broke her* (*or him*), *i.e.* the monster mentioned in the next line; but it may be doubted whether the phrase the winds *of heaven* is very likely here, and the pronoun, referring to the object not named till $^{b}$, is awkward; otherwise this is, perhaps, the most attractive attempt to find in, or restore to, the text a Babylonian allusion which the context, though it does not demand it, certainly favours. Ehrlich suggests that שמים may conceal ים or מים (cf. Ps. 74$^{13}$), but he attempts no complete reconstruction of the

line. Neither 𝔐 nor any of the emendations leaves the impression of being exactly what the poet wrote].

[חללה] as in Is. $51^{9}$, where the vb. is ‖ to מחצבת (? read מהצת), this means *pierced*, not *formed*, or *created* (𝔗; cf. 𝔙). Of creation חלל, lit. *to be in birth-pangs with*, is only used metaphorically (see on v.[5]); and with ידו here it would be, in spite of 𝔙, unsuitable. [b] does not, therefore, refer to the creation of the sea, and this being so one of Daiches' principal arguments for finding in [a] the spreading out of the heavens at creation falls to the ground.]

14. דַּרְכּוֹ] so Kt. 𝔊 (Θ); דִּרְכָּיו, Qrê 𝔖𝔗𝔙.

שמץ] $4^{12}$† (see n.). RVm. = AV. *how little a portion*: see *ib.*

בו] = "*of* him": the ב partitive, as $21^{25}$, Is. $10^{22}$ (Del.).

גבורתו] so Kt. 𝔊 Σ 𝔖𝔗𝔙; Qrê גבורֹתָיו = his *mighty acts* (Dt. $3^{24}$, Is. $63^{15}$, Ps. $106^{2}$ $145^{4.\ 12}$ al.).

## CHAPTER XXVII.

1. ישאת] [without ל; cf. $3^{8}$ n.].

2. חי אל הסיר . . . ושדי המר lit. *Living is God* (*who*) *hath taken away . . . and the Almighty who hath embittered*; for the omission of the rel., cf. G–K. 155*f*, and see on $3^{3}$.

3. כל עוד נשמתי בי] [if this be rendered *all my breath is till in me*, it is in 𝔊] a very peculiar expression, scarcely explicable grammatically, and yet apparently supported by 2 S. $1^{9}$ כל עוד נפשי בי. Hos. $14^{3}$ כָּל־תִּשָּׂא עָוֹן, as it stands, is incredible Hebrew [for *thou wilt take away all iniquity*; and] even the abs. כל, as an adv. acc. = *wholly* (Di. G–K. 128*e*), is not a Hebrew idiom. RV. here and in 2 S. $1^{9}$ "*is yet whole in me*"—unless regarded as a paraphrase—requires שְׁלֵמָה for כָּל־. 2 S. $1^{9}$, therefore, if the text is correct, can only be explained as an unusual inversion, current in this expression, for כל עוד (Del. Du.), presumably for the sake of emphasizing כל; and that will justify the same construction being adopted here. In 2 S. $1^{9}$, however, 𝔊 B, A express כי כל נפשי בי, while 𝔊 L expresses ועוד נ' בי: so it is possible (Klost. Bu.) that 𝔐 there has a "conflate" reading: in this case the parallel for the construction here disappears. It would, no doubt, be easy to read כל עוד for כל עוד, but it would be venturesome to do this in two passages (here and 2 S. $1^{9}$). [The alternative rendering adopted by] older commentators, AV. Schl. Me. RVm., and lately by Bu., is *all the while that* (lit. *all the duration of* . . . עוד being, of course, really a subst.) *my breath* (*is*) *in me*; כי will in this case introduce—as often after an oath (*Lex.* 472*a*, c)—the fact sworn to, followed by אם = *not*, as 1 S. $25^{34}$, 2 S. $3^{35}$. [Yet] as Del. remarks, usage does not support this construction of כל עוד (as if it were similar to Arab. *kullamâ* = *as often as*).

4. יהגה] rd. תֶּהְגֶּינָה, after the fem. לשני, with 10 MSS; cf. G–K. 145*u*.

5. אם] after חלילה (as 1 S. $24^{7}$, 2 S. $20^{20}$) = *not* (*Lex.* 50*b*). Lit. *Ad profanum sit! Surely* I will *not* justify you! EVV. "that" for אם is, of course, a paraphrase.

ממני] 1 MS 𝔊 omit; and so (*m. c.*) Bi. Du.; but it gives a more forcible ending to the line, [and if retained the verse has the rhythm 4 : 4, which is unusual, but not unparalleled, in Job ($21^{28}$ n.). 𝔖 omits אם אצדיק אתכם: this would leave the far more unusual rhythm 2 : 2 : 2 ($17^{1}$ n.)].

6. ולא ארפה] Ca. $3^{4}$ אחזתיו ולא ארפנו; Pr. $4^{13}$ הַחֲזֵק במוסר אל־תֶּרֶף.

יֶחֱרַף] the Qal elsewhere only in the ptcp. (cf. דֹּבֵר, קֹוַי; hence Bu. St. יְחָרֵף; see also next n.

מימי] (*any*) *of my days*: the מן is partitive, as Dt. $16^{4}$, 1 K. $18^{5}$ (*Lex.* 580*b*, bottom; G–K. 119*w*, n.). מִיָּמֶיךָ, מִיָּמָיו, elsewhere = *since thy* (*his*) *birth* ($38^{12}$, 1 S. $25^{28}$, 1 K. $1^{6}$); but יחרף requires an obj. Du. יֶחְפַּר is not abashed on account of my days; [Ehrlich: לא יֶרֶף לבבי מִתֻּמּוֹ, giving the vb. the same sense as in [a]: the desire to improve the parallelism and style is laudable; the result, unhappy].

8. יִבְצָע] the Qal is elsewhere always [and was here also doubtless intended by 𝔐 to be] associated with בֶּצַע, *unjust gain* [cf. 𝔗 יכנוס ממון בשקר; cf. 𝔖𝔙]: it is the Pi. which means to *cut off*, *finish* ($6^{9}$, Is. $10^{12}$ $38^{12}$ al.): and so it is better to point יְבַצֵּעַ (Bi. Bu. al.) or יְבֻצָּע (Bu. alt.). [Possibly כי יבצע is a gloss (Be. Ehrlich): the postponement of the expressed subj. to [b] in 𝔐 is awkward: so also is the repetition of כי thrice in a single distich.]

יֵשֶׁל] from שָׁלָה, only here in the sense *draw out* (cf. ܫܠܐ, Ex. $2^{10}$, Ps. $18^{17}$ for מָשָׁה; שְׁלִי in 𝔗[J] Lev. $11^{17}$ and Talm. (*v.* Levy), of *drawing* a fish, etc., out of the water), viz. from the body; but the ellipse is considerable, and the juss. remains unexplained (though Di. compares Ex. $22^{4}$ כִּי יַבְעֶר־אִישׁ). Di. יָשֹׁל from שָׁלַל, Ru. $2^{16}$ † (to *pull* or *draw out* from the sheaves); cf. Arab. *shalla*, to *draw out*, especially a sword from its scabbard. Schnurrer, Wellh. Wr. Sgf. Bu. Du. Be. יִשְׁאַל, *requireth*; cf. Lk. $12^{20}$ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ; and שאל נפש פ׳ (with a *human* subj.), $21^{30}$, 1 K. $3^{11}$. Perles כי ישא לאלוה נפשו (Ps. $24^{4}$; נשא אל, Dt. $24^{15}$, Ps. $25^{1}$ $86^{4}$ al.), yielding a good sense

in itself, but not harmonizing with כי יבצע, or agreeing well with מה תקות חנף.

10. [יקראו] Ehrlich, יקרב with אל־אלוה for אלוה—a good parallel to [a].]

אלוה] rd. either with 9 MSS אֶל־אלוה, or with 𝔊 אֵלָיו.

בכל־עת] 𝔊 *εἰσακούσεται αὐτοῦ* ; = הֵיֵעָתֵר־לוֹ (Be.[K]) *will he let himself be entreated* (2 S. 21[14] al.) *for him?* which, "as בכל־עת is somewhat otiose, may come into consideration" for the text (Bu., though he does not adopt it in his translation).

11. אורה אתכם ביד־אל] ב′ after הוֹרָה, as Ps. 25[8. 12], Pr. 4[11] al. 𝔊 *ἀλλὰ δὴ ἀναγγελῶ ὑμῖν τί ἐστιν ἐν χειρὶ κυρίου*, whence Be.[K] אוֹרֶה אֹתְךָ מַה־בְּיַד־אל (which would agree with the view that the line forms part of Ṣophar's speech); but (Bu.) *ὑμῖν* shows that 𝔊 certainly read אֶתְכֶם, *τί ἐστιν* κτλ., though it *might* express מַה בְּיַד־אל, being not necessarily more than a paraphrase of ביד־אל. [Moreover, for אורה אתך the author would rather have written אורך (cf. 12[7]: also with 1st p. suf. 6[24]); but for אתכם א′ rather than אורכם, cf. G–K. 58*a*, n. Du.'s אורך את אשר avoids this objection.]

עם] See on 23[14].

12. הבל תהבלו] cogn. acc. (G–K. 113*w*, end); cf. 1 S. 1[6], Is. 21[7] 22[17f.] 24[16]. [For the vb. cf.] Jer. 2[5], 2 K. 17[15] (of practising idolatry). הֶבֶל is properly *a breath* (Is. 57[13] וְאֶת־כֻּלָּם הֶבֶל יִשָּׂא רוח יִקַּח: Syr. ܗܒܠ, a *vapour*; Ps. 62[11] Σ *μὴ γίνεσθε ἀτμίς* for אַל תֶּהְבָּלוּ), then, generally, of anything *unsubstantial* or *empty*: הָבַל is thus properly *to act emptily* (Jer. 23[16], Hif., of filling with vain hopes). But see Bu. [who in his commentary, withdrawing his earlier adhesion to the view that הבל meant *to speak emptily*, and here, therefore, virtually *to lie*, hesitates between giving to הבל the meaning *to cherish false hopes, or expectations* (cf. the Hif. in Jer. 23[16]), which is suggested especially by Ps. 62[11] (בטח ‖ הבל), and, perhaps, satisfies the context in Jer. 2[5], 2 K. 17[15], and the meaning *to come to nothing, to be destroyed*—the meaning (*der Nichtigkeit verfallen*) given by Giesebrecht for Jer. 2[5]].

13. עם] either (Di.) as [11b] = in his mind and purpose, or (Hi. De.) = (laid up) with him (cf. Dt. 32[34]). 𝔊 *παρὰ K.* = מֵאֵל

(cf. $20^{29a}$); so Altschüller (*ZAW*, 1886, p. 212; ע dittographed in 𝔐).

יקחו . . . עריצים] v.$^{14ff.}$ have the sg. (as $^{13a}$); hence Du. Bu. Be.$^{K}$ יקח . . . עריץ (מ dittographed, and יקח changed to יקחו to agree with it). However [the sing. and pl. interchange in parallelism in $16^{11}$], 𝔊 expresses עריצים, and v.$^{14ff.}$ may quite naturally refer to $^{13a}$ אדם רשע. The case for the sg. is not so strong as in Is. $5^{23b}$ (𝔊 צדיק; and 𝔐 ממנו). [V.$^{13}$ at present 4 : 4 (the first stichos being without a cæsura): without affecting the sense it could be reduced to 3 : 3 by omitting אדם and (cf. $20^{29}$) יקחו.]

14a. Cf. Ps. $92^{8}$ [where (Bi.) כמו עשב is the apodosis, as is למו חרב here.]

לָמוֹ] $29^{21}$ $38^{40}$ $40^{4}$ †. See *Lex.* מו (555*b*). [למו is always toneless, except, apparently, in $29^{21}$, and in $33^{22}$, if למו מתים is read there.]

15. יקברו] Ol. Me. Sgf. Be. prefix לא; but the change is violent, and why should לא have been omitted? [The sense would be the same as in 𝔊 (but more simply and, also, perhaps less powerfully expressed), if in 𝔊 בְּ is instrumental (*Lex.* 89*b*), and יִקְבְּרוּ ב a striking extension of the common idiom מות ב (*e.g.* Jer. $21^{9}$). To render 𝔊, *they shall be buried in* (*the time of*) *pestilence*, would be very weak.]

ואלמנתיו] the sg. sf., though not impossible (for it might refer to an individual among the שרידים: G–K. 145*m*), is nevertheless here harsh, and might easily be an error due to the singulars preceding. ואלמנתם (Bi. Bu. Du. Be.$^{K}$) is certainly better, though 𝔊 *αὐτῶν* is not decisive as to the translator's *reading*.

16. [מלבוש] 𝔊 *χρυσίον*; but 𝔊 is supported by יבש in $^{17a}$ which 𝔊 is obliged to paraphrase (*περιποιήσονται*).]

18. כָּעָשׁ] *ὥσπερ σῆτες καὶ ὥσπερ ἀράχνη*, 𝔖 *as a spider* = כָּעַכָּבִישׁ ($8^{14}$), evidently right (Me. Hi. Bu. Du. etc.): the existing text of 𝔊 has the original rendering and the correction (= 𝔐) side by side. [Ehrlich retains עש, giving it here as also in $4^{19}$, Ps. $39^{12}$ the meaning (*empty*) *bird's nest*, עש (not עׁש as 𝔐) being the same word as عش, *bird's nest*.]

19. [עשיר] acc. of the state placed first as the emphatic word ($1^{21}$ n.). Since *rich*, not *lie down*, is the emphatic idea, the phrases ולא יוסף (see next n.) and איננו should refer to it: *he shall no more* (be rich); *he is not* (rich).]

ולא יֵאָסֵף] and *is not gathered* (viz. for decent burial; cf. Jer. $8^{2}$, Ezk. $29^{5}$ לא תֵאָסֵף ולא תקבץ). But this anticipates [b]: rd. with 𝔊 (*καὶ οὐ προσθήσει*), 𝔖 (ܘܠܐ ܢܘܣܦ), Ew. Di. Del. etc., ולא יוֹסִף, miswritten ולא יֹאסִף (as Ex. $5^{7}$ ולא תֹאסִפוּן, 1 S. $18^{29}$; G–K. 68*b*). [Rhythmically also ולא־יוסיף as a single stress is preferable to ולא־יֵאָסֵף. 𝔗 = 𝔐: 𝔙 (Dives, cum dormieret, nihil secum auferet) = יֶאֱסֹף.]

20. תשיגהו] the fem. sg. by G–K. 145*k*: $14^{19}$ $20^{11}$ etc.

כמים] "too weak to describe the suddenness of an inundation, for which שֶׁטֶף, for instance, would have been available" (Bu.); the ‖ [b] also has לילה (Me.). Hence Me. Grä. בַּיּוֹם; Wr. St. Bu. יוֹמָם; Be. either. But 𝔊 (*ὥσπερ ὕδωρ*), 𝔖𝔗𝔙 = 𝔐; and it is a matter of taste whether or not כמים would be strong enough. מים suggests sometimes considerable force (2 S. $5^{20}$, Is. $28^{17}$, Am. $5^{24}$, Hos. $5^{10}$). Du. retains 𝔐, remarking that in [b] "לילה is only added because, while he is asleep, a man and his house together may be more readily overwhelmed by a storm."

21. וילֵךְ] G–K. 29*q*.

וישָׂעֲרהו] cf. Ps. $58^{10}$ יִשְׂעָרֶנּוּ, Hos. $13^{3}$ כְּמֹץ יְסֹעֵר מִגֹּרֶן.

22. וישלֵך] rd. וישלֹך: see on $13^{27}$ $18^{12}$. The subj. *God* is understood naturally by the reader: see on $3^{20}$. Wr. Grimme עֶלְיֹן; but without עליו the sentence is weak.

ברוח יברח] the inf. abs. "emphasizes the flight as hasty and inevitable" (Di.).

23. 𝔊 *κροτήσει ἐπ' αὐτοῦ χεῖρας αὐτῶν, Καὶ συριεῖ αὐτὸν ἐκ τοῦ τόπου αὐτοῦ.* עלימו is more easily explained as an error for עליו due to the following כפימו than as a poetical form for עליו (see on $20^{23}$). ישפק . . . כפימו (sg. and pl. in *one and the same* clause) is very harsh, in spite of 𝔊 so reading, and should no doubt be corrected (cf. Hos. $4^{8}$, Ps. $5^{10}$ $62^{5}$ etc.; and see Dr. on 2 S. $24^{13}$): ישׂפקו עליו כפימו וישׂרקו is a great improvement. It is, however, a question whether, in the autographs of the OT.,

in cases like this, the pl. was always *written*, though it was intended to be *read*: see the instances collected in Dr. *Sam.* lxiii f. ([2]lxii–lxiv); if this were the case, וישׁפקו and וישׁרקו for וישׁפק and וישׁרק will not be a real change of text, any more than יקום is for יקם. שׁפק as וישׁפיקו (in a different application), Is. $2^{6}$†; elsewhere ספק ($34^{37}$ al.); cf. on $5^{2}$. [Bu. notes the similarity of $^{23b}$ וישׁרק עליו ממקמו to $^{21b}$ וישׁערהו ממקמו, and also (though the resemblance in this case is slighter) of $^{22a}$ וישׁלך עליו ולא יחמל and $^{23a}$ וישׁפק עליו כפיו, and omits $^{21b}$ and $^{22a}$ and also $^{21a.\ 22b}$. It may be admitted that the sing. referring to God unnamed in $^{22}$ followed by the sing. referring to men unnamed in $^{23}$ is awkward; but this awkwardness disappears if $^{23}$ was intended to be read in the pl. (see above). If the description seems over full it might be better to omit $^{20a.\ 21b}$: then $^{20b.\ 21a}$ would form an admirable distich carrying on in detail the description of the night of the wicked man's doom; and followed by distichs referring to the treatment of him by God $^{22}$ and man $^{23}$.]

## CHAPTER XXVIII.

**1. כִּי**] [In view of the relation of the exact meaning of כי here to the criticism of cc. 27 and 28, it is to be regretted that the note which, as the space left in the MS indicates, Dr. had intended to write was never written. Moreover, in his corrected copy of RV. neither the text *surely* nor the mrg. *for* is deleted. In a note on $28^{1}$ in *The Book of Job* he wrote, "*for* is the natural meaning of the Hebr. word: the text [of RV.] has *surely*, because in the present context of the chapter nothing has preceded, the reason for which can be contained in the verses which now follow." In his commentaries on, or translations of, Ex. $18^{11}$, Am. $3^{7}$, Jer. $31^{19}$, Ps. $76^{11}$ he substituted *for* for the *yea* or *surely* of EV. In *Lex.* (p. 472*b*) he wrote: "there seem also [*i.e.* in addition to cases in which כי is added to advs. and interjections "to add force or distinctness to the affirmation which follows," see n. on $6^{22}$ $8^{6}$] to be other cases in which כי, standing alone, has an intensive force, introducing a statement with emph., *yea*, *surely*, *certainly*; but it is doubtful whether כי has this force in all the passages for which scholars have had recourse to it, and whether in some it is not simply = *for*." In addition to the passages cited above in which Dr. elsewhere expressed his preference for *for*, some have given to כי an asseverative force in Nu. $23^{23}$, 1 S. $17^{25}$ $20^{26}$, 2 K. $23^{22}$, Is. $32^{13}$, Jer. $22^{22}$ (where כי might easily be a dittograph)].

לִכְסֹף] before מוצא, for emphasis.

מוֹצָא] *place of coming forth* (𝔊 τόπος ὅθεν γίνεται): here, = *mine*. Elsewhere we have מוצא מים, 2 K. $2^{21}$ al.; מוצא דֶּשֶׁא, c. $38^{27}$.

**2. וְאֶבֶן יְצוּקִים נְחוּשָׁה**] *And one melteth* (G–K. 144*d*) *stone* (= stone is melted) *into bronze*. נחושה, acc. of product (of course, not to be taken literally); cf. "Gn. $31^{45}$, Lv. $6^{3}$ (אשר),

1 K. $18^{32}$" (Hi.); and on $22^{16}$. יָצוּק from צוּק = יָצַק, as $29^{6}$, Is. $26^{16}$ צָקוּן (corrupt) †; cf. מְצֻקֵי, 1 S. $2^{8}$ † (מָצוּק, 1 S. $14^{5}$ dittogr.); the 3 sg., as $^{3-4.\ 9-11}$ (Di.). A √ צוּק, however, depends only on the punctuation: rd. probably (Hfm. Sta.) יִצֹּק (from יָצַק, as Gn. $28^{18}$ al.; G–K. 71); so also Du. Be.$^{K}$ (with יִקָּח in $^{a}$). Bu. יָצוּקוּ or יִצְּקוּ, or better יוּצַק, originally יֻצַק (so Be.$^{T}$), to agree with יִקָּח.

3. [שם . . . חוקר] the second vb. necessarily, if 𝔐 is correct, and, therefore, most naturally the first vb. also, are participles describing, by a usage, rare and chiefly late in Biblical Hebrew (Dr. § 135 (1) Obs.), a fact liable to *recur*—here, viz., what happens in every mine that is opened. But the pf., as in $^{4.\ 9-11}$, would be more normal: hence Du. Be.$^{K}$ חָקַר. The subj. of שם is indef., as is occasionally the case when the predicate is a part. (Dr. § 135 (6)); but it is curious that in $^{b}$ הוא should refer to the unnamed subj. of $^{a}$: hence some omit הוא (Be.$^{K}$? Du.), others insert אדם (Bu.), or אנוש (Bi.) after שם. Rhythmically $^{b}$ would be improved by the omission, $^{a}$ by the insertion; the two consecutive monosyllabic feet at the beginning of $^{a}$ give a rhythmical effect that is, at least, exceedingly unusual (cf. $26^{10}$ 𝔐; but read חקק). On the other hand, had the writer wished to express the subj. אדם or אנוש, he would have been likely to do so in v.$^{2}$, if he had not already done so in a previous v., now lost. Sgf. reduces the v. from a tristich to a distich by omitting $^{c}$, with its striking phrasing, altogether; if tristichs were never used by the author, Du. would be more on right lines in obtaining a distich by emending קץ שם into a single vb. (בקש; but ?), omitting הוא, and also (with two Hebr. MSS) the ו of ולכל. $^{c}$, but also $^{a}$, was absent from 𝔊: see Be.$^{T}$. Richter for לַחשך . . . הוא proposes לְחשך היכלי תהום—a very strange phrase and a harsh rhythm.]

קץ] the emphatic word in the sentence.

תכלית] $11^{7}$ $26^{10}$.

[4. Another tristich, if 𝔐 is correct; in this case מני רגל must be taken with הנשכחים, and this yields a very strange phrase, though it has commonly been accepted without demur. Further (1) הנשנחים מני־רגל, though a possible, is not a very

probable three-stressed line; (2) מני־רגל דלו and מאנוש נעו look like parallel expressions: yet as such they would produce 2 : 2 rhythm, which is very rare in Job (19[14] n.). Possibly, then, מאנוש is a gloss on מני רגל, and נעו on דלו, which is used here in a rare sense. If the last two words be omitted, a rhythmically good distich 3 : 3 is left. But strange, if not questionable usages, remain. Nowhere else does נחל mean *a shaft*, the meaning adopted by most recent scholars, nor a *gallery* of a mine (Siegfr.-Sta.); nor has פרץ elsewhere quite the force it must have here, if נחל means shaft; nor is מעם elsewhere used to express *away from*, *far from*, for which מן is commonly used, as in מאנוש in [c] (see, further, *Lex.* 578*a*, bot.): *Lex* (769[a]) cites only this passage for מעם = *away from*, adding "si vera l." Unusual also, and indeed in Hebrew unique, is the meaning of דלו, *to hang*, *dangle* (here presumably on the rope by which the miner is let down the shaft); commonly דלל in Hebrew means *to languish*, *be weak* or *poor* (hence AV. RVm. here, *they are minished*), and the adj. דל, *weak*, *poor*; and دلّ in Arabic commonly means *to direct aright*, *guide*: but the root must at an early stage of its history have developed as a third principal meaning *to waver*, *hang down*, *dangle*, for traces of this meaning survive in several languages: in Hebrew in addition to דלו here, if the v. refers to a miner's mode of descent, cf. דַּלָּה, *thrum*, *i.e.* threads of warp *hanging* from the loom (Is. 38[12]), or *hair*, as that which *hangs* from the head (Ca. 7[6]); in Eth. cf. ጸጕር: *hanging* locks of hair; in Arabic دلدل means *to put in motion a thing suspended*; تدلدل, *to move about hanging down*, *to dangle* and then *to vacillate*, as in تدلدلوا بين امرين فلم يستقيموا, *they vacillated between two affairs and did not favour the right course* (Lane, 901*a*), and the adj. دلدل is used similarly (*ib.* 902*a*). Grä. may be right in eliminating the strange מעם גר by redividing גֵּר into נָחַלִם עַם גָּר (see below): then הנישכחים is (or something of which it is the corruption was) the synonymous parallel to עם־גר, the form of parallelism (down to דלו) being then of the type described in *Forms of Hebrew Poetry*, p. 67 f. If מעם גר אור (see below), or rhythmically better מעם־אור (but not מעם גֵּר, which Peake is inclined to adopt from

Ley, for this would mean not *away from the light*, but very unsuitably *away from the lamp*), were read for מעם־נר, parallelism of the same type could be attained by reading בחשך for הנשכחים of which the נ was perhaps not read by 𝔊 (see below), and the ם(י) may have arisen from the מ of מני. The strangeness and difficulties of the verse are only partially and very hazardously met by the suggestions that רגל here has the meaning of the Arabic رجل, *men* (Ehrlich), that מאנוש has the same force as in Is. $52^{13}$ (*in no ordinary human manner they swing to and fro*, Hitz.), or that v.$^{3c}$ is the direct acc. of פרץ, *they break through the stones of darkness* (and so obtain) *a shaft* (Honth.). Marshall, pointing נֵר, renders *the stream burst in from the lime-stone*, keeping nearer to the normal use of נחל, but obtaining the idea, also rather curiously expressed, of the flooding of a mine, which is out of harmony with v.$^{11}$ and also with the leading thought of the passage—man's skill; cf. Peake.]

מעם גָּר] "from the sojourner" cannot be right. EVV. "from *where* men sojourn" is an illegitimate paraphrase. 𝔊 (Θ) (*ἀπὸ*) *κονίας* (= גֵּר: Drus. Field, Di.; cf. Dn. $5^{5}$, and 𝔊 Dt. $27^{2}$, Am. $2^{1}$); so also *'AΣ* [Sgf. בֵּעָפָר]. Bi.$^{1}$, neatly and admirably, מֵעִם־גֵּר אוֹר: so Bu.; Be.$^{K}$ מְרֻנָּבִים ($21^{33}$), poor. Grä. ingeniously נִחָם עַם־גֵּר, a sojourning people (foreign miners) break open shafts.

הנשכחים מני] "*they that are forgotten by* ($24^{1}$: or *away from*) *the foot* (*sc.* that passeth over),"—a closer definition of the subj. of פרץ, just as $30^{3}$, Ps. $18^{33}$ $19^{11}$ $49^{7}$, with change from sg. to pl.: RV. "*they are* forgotten . . ." (= נשכחו) is an impossible rendering of הנ'.

דָּלוּ מֵאֱנוֹשׁ נָעוּ] the accents connect דלו מאנוש: see $^{6b}$ $32^{8b}$. 𝔊 *οἱ δὲ ἐπιλανθανόμενοι ὁδὸν δικαίαν* (= הַשְּׁכֻחִים מַעְגַּל, with *δικαίαν* added, as Ps. $2^{11}$) *ἠσθένησαν ἐκ βροτῶν* makes the v. teach an excellent moral truth, unfortunately, however, wholly alien to the context.

5. תחתיה] syntactically "an accus., dependent on the impersonal passive נהפך" (Hi.): see G–K. 121*a*, *b*; and cf. on $20^{26}$.

כמו אש] = as by fire: G–K. 118*w*. [𝔙 *igni* = במו: so Hrz. Schl. Me.; the reference would then be to blasting.]

6. ועפרת זהב לו] (1) Schl. Del. Stud. EVV. "and it (the place) hath dust of gold," where sapphires are found there is also auriferous dust—a somewhat nugatory statement; (2) Hrz. Hi. Bu. Du. "and it (the sapphire) hath dust of gold"—the ספיר being not our "sapphire," which was "almost unknown before Roman imperial times," but the opaque blue *lapis lazuli*, which, as the "sapphire" of the ancients, is described by Theophrastus (*De Lap.* c. iv.) and Pliny (*HN* $37^{38f.}$) as sprinkled with gold dust (ὥσπερ χρυσόπαστος, *inest ei et aureus pulvis*, and *aurum* in sapphiro scintillat), with allusion to the particles of iron pyrites, easily mistaken by their colour and lustre for gold, frequently found in it (cf. SAPPHIRE, in *DB* and *EB*); (3) Schult. Ew. Hi. RVm., "and he (the miner) getteth dust of gold." (2) is most probable: the particles glittering yellow in the dark blue stone would be a point which the poet might well refer to. Oo. וַעֲפָרָהּ זהב לו, and *its dust* is gold to him (so Be.$^{K}$, but without לו), which might be right: Bu. inclines to it.

7. נתיב] *cas. pendens*, as $17^{15b}$ $29^{16}$ n.

שזף] $20^{9}$; Ca. $1^{6}$ †.

8. הדריך] the Hif. (intrans.), as Jg. $20^{43}$, Jer. $51^{33}$.

בני שחץ] $41^{26}$ †, poet. for *proud beasts*: שחץ also only here and $41^{26}$. The √ in Eth. (Di. 234) is to *be insolent* (Arab. شخص also is to *rise* (of a star), *rise up*, *be elevated* (Lane, 1516); but? ش = שׁ [*JQR* xv. 708 ff.]): in NH. שָׁחַץ, Pi. Hithp. (with derivv. שָׁחָץ, שַׁחַץ, שַׁחֲצִית, שַׁחְצָן) is to *be proud*, *boastful*. Cf. Ḳi. ובדברי רבותינו ז״ל גם כן (שַׁבָּת סב, סוֹף ע״ב) אנשי ירושלים אנשי שַׁחַץ היו, כלומר אנשי גַאֲוָה וְגַסּוּת הָרוּחַ.

עדה] poet. for עָבַר. Common in Arab. and Aram. (in 𝔗 עֲדֵי = Heb. עָבַר, as Gn. $15^{17}$ 𝔊, Jer. $9^{9}$ 𝔗). So in Hif. Pr. $25^{20}$ † מַעֲדֶה בגד (= מעביר, Jon. $3^{6}$).

שחל] $4^{10}$.

10. יארים] properly *Nile-canals* (Gn. $41^{1ff.}$ etc.), then more generally *water-channels*, Is. $33^{21}$ (𝔊 διώρυχες); here, still more

generally, horizontal *galleries* leading into the mine (Di. De. Bu. Du.). Cf. [4] נַחַל = *shaft*.

11. מבכי] מן, as [Is. 7[8]] and often [BDB 583*a*, *b*]. 𝔊 *βάθη* (? עֻמְקֵי, or a guess, or a paraphrase of נִבְכֵי,—which, however, in 38[16] is rendered *πηγή*) *δὲ ποταμῶν ἀπεκάλυψεν* (? חָפַשׂ, taken as = חָשַׂף, Is. 52[10] 𝔊), 𝔙 profunda quoque fluviorum scrutatus est (= חָפַשׂ: so *'AΘ ἐξερεύνησεν*), whence Wetzst. *ap.* Del., Hfm. Be. Bu. מַבְּכֵי (* מַבָּךְ = *place of* נְבָכִים *or springs* = *sources*). Grä. Perl. (p. 69), Be. (alt.) נִבְכֵי (38[16] †; see n.), and חִפַּשׂ (Grä. Perl. Be. St.; "has much for it," Bu.), *he searcheth out the sources of streams*. But what is the object (in this connection) of searching out the sources of *streams*? "The sources of streams he bindeth up" (to prevent the mine from being flooded) would be more to the purpose; but נהרות itself is the more natural obj. to חבש, as in 𝔐 (so Du.).

תעלמה] cf. תעלמות, 11[6], Ps. 44[22] (ח׳ לֵב). The *mappiḳ*, if correct, can be only for euphony (Ḳi. Michlol, 31*a*, 186*b* לתפארת הקריאה ולא לְכִנּוי, cited by De.), as Is. 28[4], Ezk. 22[24], Zec. 4[2]; but it is better simply to omit it.

12. [תמצא] v.[20] תבוא; 𝔊 both here and in v.[20] *εὑρέθη*. Signs of assimilation occur in MSS of 𝔊: here [Ken. 150] reads תבא תמצא: in v.[20] [Ken. 76] reads תמצא. It is possible that תמצא here (cf. תמצא, v.[13]) was substituted for תבא; on the other hand, מאין is not conclusive against תמצא, for cf. נמצא with מן in Hos. 14[9]. [Ken. 157] reads here תצא, in which, if the textual support were stronger, it would be tempting to see an original verbal parallelism to v.[1]—But whence does Wisdom come forth, *i.e.* from what source (מוצא) is it drawn? cf. מקום in [b] with מקום in [1b].]

13. ערכה] Read with 𝔊 (*ὁδὸν αὐτῆς*) Di. Hi. Bu. etc. דַּרְכָּהּ (cf. [23a]): the price would be suitable in vv.[15–19], but is here out of place.

14. אמר] תהום is usually fem., but msc. here, Jon. 2[6], Hab. 3[10], Ps. 42[8]: אמרה (Du. ("perhaps"), Be.[K]) is thus not in itself necessary, though it makes a variation from [b] אמר.

15. סגור] = זָהָב סָגוּר (1 K. 6[20. 21] 7[49. 50] (= 1 Ch. 4[20. 22]), 10[21] = 2 Ch. 9[20] †), even if (Hfm. Du. Be.[K] St.; Bu. "perhaps")

סָגוּר is not to be read as an abbreviation for זָהָב סָגוּר, like אופיר (22[24]) for כתם אופיר. The derivation of סגור is uncertain: perhaps, *shut up*, and so prized, rare: cf. Ass. *ḫurâṣu* (= חָרוּץ) *sakru* (Del. *HWB* 499*b* "verriegelt, verschlossen").

16. תְּסֻלָּה] [19] †; cf. (with א) La. 4[2] † בני ציון הַיְקָרִים הַמְסֻלָּאִים בְּפַזָּז.

17. יערכנה] ערך intrans.; will not *rank*, *compare* with it, or *equal* it; so [19]: cf. Ps. 89[7] כי מי בשחק יערך ליהוה; and, actively, Is. 40[18] מה־דמות תערכו־לו (= *παραβαλεῖτε αὐτῷ*).

זכוכית †] so Kit.: זכוכית, Ba. Gi., זכוכית also in NH. (Levy, i. 536*a*), and ℭ[2] here; זגוגית in ℭ[3], Dt. 33[19] ℭ Jer. מְנֵי זגוגיתא, and in Aram. generally (including Syr.). Aram. זגג is to be *clear*, *transparent* (*ChWB* i. 213*b*). Arab. *zajāj* is a loan-word from the Aram. (Fränkel, *Aram. Fremdwörter im Arab.* 64).

ותמורתה וג׳] The לא governs both clauses: G–K. 152*z*.

כְּלִי] 11 MSS, and, perhaps, ΘΣℭ[1. 2. 3] 𝔙, כֵּלִי; but the collective כְּלִי (jewels in a mass) is more forcible than כֵּלִי (a number of individual jewels).

18. גביש †] *crystal*; cf. אלגביש, *hail* (Ezk. 13[11. 13] 38[22] †). *Κρύσταλλος* means similarly both *ice* and *crystal*.

לא יִזָּכֵר] the constr. as 22[9] (G–K. 121*b*): ראמות וגביש are implicit accusatives.

משך] מָשַׁךְ is to *draw* along, away, etc., *out of* a pit, Gn. 37[28], a fish out of water, Jb. 40[25]: hence מֶשֶׁךְ, the *drawing up*—said perhaps (Boch. *Hieroz.* ii. 683, Di.) with allusion to pearls drawn up from the sea—fig. for *securing after effort* or *acquisition*: מן is short for מִמְּשֹׁךְ, "Ps. 4[8], Is. 10[10], Pr. 16[16a]" (Hi.); G–K. 133*e*. EVV. *price*, comes from Ḳimchi: ומשך החכמה יָקָר החכמה כי הדבר הַיָּקָר יִמָּשֵׁךְ שְׁמוֹ למרחוק וכן משך הזרע (Ps. 126[6]) כי הַזֶּרַע יָקָר לְזוֹרְעוֹ ואף כי בארץ נגב, *i.e.* the fame of a precious thing is *drawn along*, or *extends*, far, and so משך means *preciousness*; and משך having this sense here, it has it also in Ps. 126[6] משך הזרע, meaning "*precious* seed" (AV. PBV.), because seed is precious to the sower, even in a dry land.

21. [ונעלמה] om. וְ ℭ𝔖𝔙; this is preferable, even if (Di. Bu.) [21] originally followed [14]; note [14] and [22] both open without וְ.]

23. הבין] 5 MSS 𝔊 (*συνέστησεν*) הֵכִין; but see [b].

24. תחת כָּל־] 𝔊 *τὴν ὑπ' οὐρανὸν πᾶσαν*, 𝔙 et omnia quæ sub; whence Be.[K] כל תחת; but the change is unnecessary. Bu. rejects [24] as a gloss; Du. places it after [11] ("he" being then man). It is said, viz., that, in giving the reason for [23], it implies that Wisdom has a home upon earth known to God (*because* God sees everything under heaven, *therefore* He knows the way to her), whereas that she can be found at all upon earth is denied in [13f. 21f.]: vv.[25–27] further state clearly that God knew Wisdom at the time He was engaged in the work of *creation*, how then can His knowledge of her abode be said (כי [24]) to depend on His knowing everything in the existing *created* world? Logically, the objection is sound; but is it sound poetically? Does it not press the language unduly? [cf. Peake]. V.[24] is a poetical statement of God's omniscience: it is couched certainly in terms which are strictly inconsistent with the teaching of [13f. 21f. 23. 25–27]; but the underlying thought which these terms are intended to express, viz. that God is omniscient, and has always known Wisdom, is perfectly consistent with it.

25. לעשות] rd. either (Bu.) בַּעֲשֹׂתוֹ or (𝔖 ובצבי; 𝔙 qui vidit; 𝔊, apparently connecting with [24a], and having this after [24b] *εἰδὼς δὲ τὰ ἐν τῇ γῇ πάντα ἐποίησεν*) הָעֹשֶׂה (so Du., connecting with [23]): in either case the pf. in ומים תִּכֵּן is normal (G–K. [114r] or [Dr. § 147, cf. §§ 117, 118]); but the former, making [25] || to [26] and giving a double protasis for [27], with its emphatic אז, alters 𝔐 least, and yields the most forcible climax to the argument. Ew. De. Di. etc. retain לעשות, connecting with [24], or (Hi. who regards [24] as a parenthesis) with [23]; לעשות being rendered either (Ew. Hi. Di.) *to make* (in [b] the constr. being then changed, as 5[11b]: see *n.*), or (De.) *in making*. But [25] (alone) halts after either [23] or [24], whereas, as || to [26], it is forcible.

תִּכֵּן] to *regulate*, *give* תֵּכֶן (Ex. 5[18]) *the right measure to*, as Ps. 75[4], and especially Is. 40[12] בשעלו מים (cf. מְדָה here) מי מָדַד ושמים בַּזֶּרֶת תִּכֵּן, מי־תִכֵּן את־רוח יהוה [13].

26. חזיז] 38[25b] (= [26b] here), Zec. 10[1] עֹשֶׂה חזיזים †: *forked*

flashes; Ar. *ḥazza*, to *cut* or *notch*. On NH. and Aram. חזיז, *shining clouds* (Ca. $2^6$ 𝔗 רְכַב על חזיזא קלילא), see *NHWB* and *ChWB*, *s.v.*

27. ויסַפְּרה] and *recounted it*,—expressed Wisdom's qualities, and so gave evidence that He knew all about her not to man (who did not then exist), but in the abstract, in general. Ew. Di.[1] De.[2] (after Schult. *eius numeros, rationes, summas summarum recensuit*): *And counted it* (סִפֵּר as $38^{37}$; or (Be. alt. וַיִּסְפְּרָהּ), seems hardly (Di.[2]) compatible with a singular object. [Du. also reads the Kal, but with the suggestion that it is here used as a denominative of סופר, with the meaning *studied*: to חקר he also gives an unusual sense—to put to the proof: such unusual and unsupported usages may be technical uses of the school of the wise men, and our insufficient knowledge of this language may account for the difficulty of seizing exactly and with certainty the meaning of the v. (see exegetical n.).]

[הכינה] 5 MSS הבינה: 𝔖 ܬܩܠܗ = הכילה.]

28. [לאדם] MS Ken. 378 om. Commonly rendered *to men*: Ehrlich, *concerning, with reference to, man*; but Gn. $20^{13}$, Dt. $33^9$, Jg. $9^{54}$, Ps. $3^3$ $71^{10}$ are not quite similar, and in any case would lead us to expect חכמתו and כינתו in what follows.]

[הן] MS Ken. 76 𝔖 om.]

אדני] only here in Job; and elsewhere, in the mouth of God, only Ezk. $13^9$ $23^{49}$ $24^{24}$ $28^{24}$ (Di.; each time כי אני אדני יהוה: Cornill's excision of אדני is arbitrary). Some 100 MSS read יהוה, and יראת יהוה is what would be naturally expected: but the author eschews יהוה as far as possible (cf. on $12^9$); so he may easily have said יראת אדני for it [, though in $6^{14}$ the phrase is יראת שדי].

## CHAPTER XXIX.

**2. כירחי**] = as *in*, etc., as regularly (Is. $51^{9}$ etc.; G–K. 118*s*, *u*).

**כימי וג׳**] a good example of a c. st. before a rel. cl. (G–K. 130*d*): cf. Ps. $65^{5}$ אַשְׁרֵי תִבְחַר וּתְקָרֵב, Pr. $8^{32}$ וְאַשְׁרֵי דְרָכַי ישמרו.

**3. בְּהַלּוֹ**] if correct, from an inf. הַל (like שַׁדּ, Jer. $5^{26}$; שְׁכַב, G–K. 67*p*), with sf. (like בְּשִׁכְבָהּ), anticipating the gen. (like בְּבֹאוֹ האיש, Ezk. $10^{3}$; G–K. 131*n*; Dr. on 1 S. $21^{14}$). But the construction is very inelegant: rd. the Hif. (𝔗 בְּאַנְהָרוּתֵיהּ) בַּהֲהִלּוֹ (Ol. Bu.), or (Du.) בַּהֲלִּוֹ, with elision of ה, as in לַשְׁמִיד, Is. $23^{11}$ (G–K. 53*q*).

**לאורו**] the ל of norm.; *Lex.* 516*a*.

**חשך**] acc. after הלך, as Is. $50^{10}$, Mic. $2^{11}$, Pr. $6^{12}$; sq. את, Dt. $1^{19}$ $2^{7}$.

**4. חרפי**], חֹרֶף, *autumn*, properly, it seems, the time of *plucking* (fruits), from *חָרַף = Arab. *kharafa*, *carpere* (Fleischer in *ChWB* i. 426*a*): here fig. not of youth, but of the age of *ripe manhood* (Schult. *aetas virilis suis fructibus foeta et exuberans*), which Job was enjoying before his calamities fell upon him. Bu. argues that, being opposed to קַיִץ and including winter (Gn. $8^{22}$, Ps. $74^{17}$, Pr. $20^{4}$, Zec. $14^{8}$; cf. the denom. vb. Is. $18^{6}$), it can bear only an unfavourable sense, so he would read, with Königsb. Volz., פִּרְחִי, *my blossoming*, *flourishing* (cf. fig. of men, Ps. $92^{13}$, Pr. $11^{28}$ al.); but it is not certain that this is the case. [Ehrlich חַרְפִּי, assuming a Heb. חרף, حرف, *extremity* (of a mountain, its) *summit*; the phrase would then mean: the days when I reached the summit of my fortunes.]

**בסוד**] for בהיות סוד. סוד, properly (cf. מְסֻכָּן) *ὁμιλία*, *friendly* or *confidential discourse* (Ps. $55^{15}$), and then *friendship* (Ps. $25^{14}$ RVm., Pr. $3^{32}$ RVm.). But 𝔊 (ὅτε . . . ἐπισκοπὴν

ἐποιεῖτο; cp. La. $3^{44}$ 𝔊, Be.), Σ (ὁπότε περιέφρασσεν), 𝔖 (ܘܣܟ ܒܗ̇ ), point to בְּסֹךְ (from סכך); cf. על סכך, to *cover*, 1 K. $8^{7}$ al.; לראשי סַכּוֹתָה, Ps. $140^{8}$: so Houb. Grä. (Pss. i. 129), Sgf. Buhl, Perl. 89, Bu. Du., probably rightly.

6. ברחץ] ר׳ intrans. = to *bathe oneself* (Ex. $2^{5}$ al.).

הליכי] הֲלִיכָה only here.

בחמה] חֵמָה for חֲמָאָה: cf. on גֵּוָה, $22^{29}$.

וצור יצוק עמדי] Du. Be.$^{K}$ omit צור (as variant of יצוק), and read (Be.$^{K}$ with "perhaps") יְצוֹק עָמְדִי (עמדי as ‖ to הֲלִיכַי), and *my standing* poured out: יְצוֹק may be right (see on $28^{2}$); but עָמְדִי is highly improbable; a place, not an action such as standing, would pour forth oil. No change is needed [except for the reason that $^{b}$, containing four stresses at least, is overlong: עמדי might be an accidental repetition from v.$^{5}$]: on צור (already in 𝔊), *v.s.*

7. בצאתי שער] יצא, sq. acc. is to *go out of* (Ex. $9^{29.\ 33}$, Nu. $35^{26}$); cf. כל־יצאי שער עירו, Gn. $34^{24}$: the שער, though mostly used of the gate of a city, must then be here the gate of Job's house or estate (cf., of a private person's house, Pr. $14^{19}$ שערי צדיק; or farm, Jg. $18^{16.\ 17}$); Jb. $31^{34}$ פתח (Bu.), does not prove the contrary, for a שער is a פתח, and פתח השער often occurs: there is thus no occasion to alter the text.—𝔊 [for שער] ὄρθριος = שַׁחַר.

עֲלֵי] $6^{5}$ n.].

קרת] as Pr. $8^{3}$ $9^{3.\ 14}$ $11^{11}$ † (cf. Ph. קרתחדשת, "*Newtown*," the name of a place in Cyprus (Cooke, *NSI* 52, 53), and = *Carthage*, *CIS* i. $269^{5}$ (= *NSI* $49^{5}$), al.): elsewhere קִרְיָה.

אבין] the impf., attached ἀσυνδέτως (Dr. 163, *Obs.*; cf., after a finite vb., 1 S. $13^{17}$ $18^{5}$, Jer. $15^{6}$) to בצאתי, and *virtually* under the government of ב, "carries on the sentence in the form of a frequentative" (Bu.). והכינותי, would be the normal constr. (Dr. 118; G–K. 114*r*).

8. וישישים] $15^{10}$ n.

קמו עמדו] the *asyndeton* is idiomatic and effective: cf. Jer. $5^{28}$ $9^{9}$ נָדְדוּ הָלְכוּ ($50^{3}$), $15^{7}$ שכלתי אבדתי, $46^{21}$, Is. $18^{5}$ *end*, $46^{2}$ $51^{17}$ *end*.

9. עצרו ב׳] see on $4^2$.

10. 𝔊 om.: 𝔊 $^{10a}$ being obviously a doublet of $^{11a}$, and 𝔊 $^{10b}$ being really Θ.

נחבאו] pl. by attraction to נגידים; cf. $15^{20b}$ $21^{21b}$ $38^{21b}$, Is. $60^5$, Hi. (G–K. 146*a*),—though Ol. proposed to delete the ו. But *hidden* is a strange fig. to apply to קול, and נחבאו may well be due to a scribe's eye looking by error at $^{8a}$ (Me. Di. al.): rd. probably either נֶאֱלַם, *was dumb* (Sgf. Bu.), or נִכְלָא, *was restrained* (Du.).

11. כי] not *When* (AV.), but *For*: lit. for the ear heard, *and* called me happy = For *when* the ear heard, *it* called me happy (RV.): so $^b$ and the eye saw, *and* gave witness to me = and *when* the eye saw, *it*, etc.; and often similarly.

ותעידני] and *attested me*, as 1 K. $21^{10.13}$.

12. מְשַׁוֵּעַ] 𝔊 ἐκ χειρὸς δυναστοῦ (so Ps. $72^{12}$ for מְשַׁוְּעַ): probably = מִשּׁוֹעַ misunderstood (in $9^{22}$ 𝔊 δυν. = רָשָׁע). MSS $^{715.\ 847}$, De Rossi (*Supplem.* 121) מְשׁוֹעַ, *a clamore* (Is. $22^5$), and MSS $^{368.\ 554}$ מִשּׁוֹעַ (without dagesh).

ויתום ולא עֹזֵר לו] Ps. $72^{12}$ ועני ואין עֹזֵר לו. 11 MSS (De Rossi, *ibid.* 121 f.), 𝔊𝔖𝔙 לא.

14. וילבשני] Ges. *Thes.* quotes Ephr. ii. 504 ܐܸܬ ܒܟܦܐ, a demon has *put thee on*, or *clothed himself in thee*, fig. for filled thee (see further exx. in PS. 1887): cf. Arab. *malbūs*, *mad*.

משפטי] 𝔊 (κρίμα), 𝔙 Du. Be.$^K$ Vo. משפט. But 𝔐 is more forcible.

15. לַעוֵר] G–K. 35*g*. So Ḳi. *Michlol.* 53*b* (Baer, 49).

16. ריב לא־ידעתי] = of (him whom) I knew not: cf. $18^{21}$ מקום לא ידע אל (G–K. 130*d*).

אחקרהו] Ps. $90^{17c}$, Is. $9^1$, Gn. $28^{13}$ etc.: Dr. 197.

17. מְתַלְּעוֹת] Jl. $1^6$, Pr. $30^{14}$ †; מַלְתֶּעוֹת, Ps. $58^7$†.

18. עם קני אגוע וכחול ארבה ימים] [עם, *with*, as in Ex. $22^{24}$, Lv. $25^{35f.\ 39.\ 47}$: *Lex. s.v.* עם, g. 2. In $^b$ the familiar figure of the sand to express multitude is recognized by 𝔖 and probably by 𝔗, but not by 𝔊, 𝔙]. 𝔊 ἡ ἡλικία μου γηράσει, ὥσπερ στέλεχος φοίνικος πόλυν χρόνον βιώσω; Σ ἔλεγον

δὲ μετὰ τῆς νοσσιᾶς μου γηράσειν; 𝔙 In nidulo meo moriar, et *sicut palma* multiplicabo dies; 𝔖 (with a double rend. of [a]) ܘܥܡ ܩܢܝܢܝ ܐܫܟܠ ܝܘܡܝ. ܘܥܡ ܥܦܝ[1] ܐܣܓܐ ܝܘܡ̈ܝ. ܘܥܡ ܩܢܝܢܝ ܐܫܟܠ ܝܘܡ̈ܝ; 𝔗 עם תוקפי בשרכפי איתנניד (in my nest I shall depart) והיך חלא אסני יומיא. 𝔊 [a] is obviously a paraphrase. Me. Bi. rd. קָנֶה after 𝔖 *with the reed, i.e.* with the aromatic reed, which has always had the reputation of being durable, and lasting long (not as Sgf. p. 44, understands it, *long-lived*, so that his objection, that the reed is cut down every year falls through). But the comparison is remote; and to express such an idea, some long-lived tree would have been more naturally thought of by the poet. In Sir. 50[12] ὡς στελέχη φοινίκων = Heb. [14] כערבי נחל,[2] *like poplars of the wādy* (Jb. 40[22]); and this translation seems to show that a נַחַל = Arab. *nakhl, palm-tree* (whether or not it is rightly so rendered there) was known in Heb.: Perles (*JQR* xi., 1899, 688), *Lex.* 636*b* ("perhaps"), *EBi.* 3553, adopt this sense for Nu. 24[6] (for a reason against it, see Gray, *Numb.* 363); and *EBi. ib.*, Buhl, *HWB, s.v.* ("perhaps"), and Be.[K] would read כַּנְּחָל here for כחול. [A third interpretation of חול is *Phœnix* (in this meaning to be pointed חוּל, according to the Massoretes of Nahardea). This interpretation is as old as the Talmud (Sanhedrin, 108*b*), and has been frequently adopted by modern commentators (Hitz. Ew. Del. Bu. Du. Peake). It can scarcely be rejected on the ground (Di., Ch. in *EBi.* 3765) that the fable could not have reached the Jews as early as the lifetime of the author of Job: Hesiod refers to the longevity of the bird (Fragm. 50, ed. Gaisf.), and Herod. (ii. 73) heard in Egypt both of its longevity and of the miraculous way in which it brought its father from Arabia and buried him in Heliopolis. The earliest direct Jewish reference is, it is true, in the Jewish tragedian Ezekiel (prob-

[1] Lee has ܨܢܝܢܝ; but Cod. Ambros., the Urmia ed. (1852), and Ephr. Syr. ii. 12 F, Barhebr. *Scholia in Job*, ed. Bernstein, 1858 (both cited by Merx, *Archiv*, ii. 105), have ܩܢܝܢܝ, which is evidently right.

[2] Reading prob. בְּעֵנְחִי. In 𝔊 στέλεχος may denote either *stem* (=גוע Jb. 14[8]) or *bough* (=עֲנָף, Ezk. 19[11]; =פְּאֵרָה, Ezk. 31[12. 13]).

ably 2nd cent. B.C.), who, without naming it, refers to the great size and beautiful plumage of the bird seen at Elim in Arabia (Eus. *Præp. Ev.* ix. 29). The attempt, however, to claim the LXX as supporting the interpretation is very questionable: for that *στέλεχος φοίνικος* was a natural rendering of a single word understood by the translators to mean a palm-tree, is shown by the fact that תמרים is in Ex. $15^{27}$, Nu. $33^{9}$ rendered *στελέχη φοινίκων*: there is, therefore, no ground for the conjecture (Hitz. Del. al.) that *στ. φοίνικος* has arisen from an original *φοῖνιξ* by a misunderstanding. In the later Jewish writings the miraculous bird is known either (Sanh. 108*b*) as אוורשנא (אורשינה) or (Ber. R. § 18) חול (Aram. חלא). In Ber. R.[1] it is said of the animals that they all obeyed Eve, and accepted the fruit of the forbidden tree from her, חוץ מעוף אחד ושמו חול, except a bird whose name (as it was inferred from the present passage) was חול: this bird, it is added, lives 1000 years, at the end of which time a fire originating in its nest burns it, and only a piece of the size of an egg survives; but this puts forth pinions and the bird lives again. The reason given for the immortality of the אוורשנה in Sanh. 108*b* is different: when Noah was feeding the beasts in the ark this bird alone, seeing how busily engaged Noah was, refrained from asking for food and so adding to his labours; thereupon Noah said יהא רעוא דלא תמות. Granted a familiarity, such as the Rabbis of the Midrash must have had, with the fable of the long-lived or immortal bird, it is easy to see how the context in this passage, with its allusion to the nest and length of days, might suggest that חול was a name of it; and by itself the assertion in the Midrash cited above has no more value than the demands of exegesis: if exegesis demands an allusion to the phœnix, חול, or some word corrupted into חול, was a name of it. Del., however, claims that חול, as the name of the phœnix, is independently supported by the fact that *ΑΛΛΩΗ*, *ΑΛΛΟΗ* are given in a Coptic-Arabic glossary as an equivalent of سمندل, a

[1] וגם [in] גם לאישה] רבוי האכילה את הבהמה ואת החיה ואת העופות. הכל שמעו לה חוץ מעוף אחד ושמו חול הה"ד וכחול ארבה ימים רבי רבי ינאי אמרו אלף שנה חוא חי ובסוף אלף שנה אש יוצאה מקינו ושורפתו ומשייר בו כביצה וחוזר ומגדל אברים וחי. ר יודן בר"ש אומר אלף שנה חי ולסוף אלף שנה נופו כלה וכנפיו מתמרטין. ומשתייר בו כביצה וחוזר וגו'.

name applicable to both the phœnix and the salamander. He inclines to see in חול a Hebraized form of this Egyptian word. The two chief exegetical considerations are these: (1) if עם קני אנוע is the original text in [a], an allusion to the phœnix well accounts for death being referred to in the first line, length of days in the second: the phœnix, according to some forms of the fable, did actually multiply its days *after* it had died in its nest; but (2) an allusion to the resurrection and future life of the phœnix, and the attribution to Job of the wish that he might in this respect be like the phœnix, is inconsistent with the point of view throughout attributed to him: cf. esp. $14^{1-12}$. Che. (*EBi.* 3765), discarding the view that the phœnix is referred to, not unnaturally suspects the text of [a] though his emendation בְּזִקְנִי for עם קני is rather weak; ct. the more forcible phrasing of $5^{26}$, Gn. $15^{15}$. N. Herz (*ZATW* xx. 162) suggests מִקְנִי for קני and בחיל for בחול. Preferable to either of these suggestions would be אַזְקֵן for אנוע (Sgf.). See further on the phœnix, Bochart, *Hierozoicon*, Lib. vi. cap. v.; the commentaries especially of Del. and Di. on this passage; and Lightfoot on Ep. Clem. xxv. In addition to ancient references already given, see iii. Baruch 6 f., and Secrets of Enoch 12, 14, where this fable is highly developed and elaborated.]

19 f. [Circumstantial clauses defining the condition or circumstances under which Job hopes to multiply his days [18b]: the part. in [19a] and the adj. in [20a] passing over into the impf. in the second clauses of each v. according to Dr. § 117. As Bu. remarks, the constr. in [19a. 20a] does not favour Sgf.'s proposal to place [19f.] after [6].]

20. כבודי] Hfm. Be.[K] Vo. בִּדְוֹנִי (Jer. $6^{23}$): but an exact parallel to קשתי is not necessary; Job speaks, not as a warrior, but as a *moral* hero.

תחליף] *showed newness* or *freshness* (see on $14^{7}$), was fresh and pliable—opposed to being old, hard, and useless.

21. לי שמעו] More direct and forcible than שמעו לי; cf. similar cases in Ps. $27^{8}$ $28^{7}$ $33^{21a}$ $63^{9}$ בי תמכה ימינך, $91^{14}$ $104^{20}$ $142^{8}$, Pr. $8^{15.\ 16}$, 2 S. $23^{3}$, Is. $45^{23}$: in prose, Dt. $1^{37}$ $7^{6}$ $18^{15}$ $21^{17}$ *end*,

Jg. $10^4$. [The emphatic לִי takes a full stress; cf. Ps. $63^9$, Pr $8^{15.\,16}$.]

וְיֶחֱלוּ with d. f. euphon. (G–K. 20*i*); cf. Jg. $5^7$, Baer (see his n., p. 94) חָדֲלוּ. In 𝔐, וְ will be the simple וְ (Dr. § 131 f.); but (Bu.), in view of the frequentatives in $^{20b.\,21b.\,22}$, it is better to read וישמעו, in which case it will be וְ *cons.*, and ויחלו will have, of course, a frequentative force (as Gn. $2^{6.\,10}$ etc.). Du. Be.$^K$, less suitably, change in $^{21.\,23b}$ to וַ with שָׁנוּ, $^{22a}$. יחל לִ, as Mic. $5^{6b}$.

יִדְמוּ] from דָּמַם: G–K. 67*g*.

לָמוֹ] see on $27^{14}$. Be.$^K$, needlessly [and on rhythmical grounds improbably], with 35 MSS (how "Vrs." can be quoted in support of this reading, is not apparent) לְמוֹעֲצָתִי.

22. דְּבָרִי] after *my word* or *speech*: but perhaps דִּבְּרִי (as $21^3$) should be read (Me. Di. Bi. Bu. Du.).

23. ויחלו] as יחל has occurred in $^{21a}$, Bu., for variety, וְיַחֲבוּ. Du., conversely, וְיַחֲבוּ in $^{21}$ (and וַיִּחְלוּ, Hif. for וְיֶחֱלוּ here: on Du.'s וְ, see on $^{21}$).

כמטר] not כלמטר: G–K. 118*s*.

ופיהם פערו] Klo., improbably, כְּפִי הַפְּעֻרָפוֹת (Jl. $1^{17}$). 𝔊 is paraphrastic: so its support is very doubtful.

למלקוש] Du. כמלקוש (cf. EVV. "*as* for the latter rain"): but the fig. sense is clear from the context.

24. לא יאמינו] so Gi.: some 90 MSS, Baer (v. p. 50) ולא. "I used to smile on them (שׂחק אל, like *arrideo*, to *laugh*, or *smile*, *at* with approbation), when they believed not: viz. (Hi.), what I said or advised (לא יאמינו being a circ. cl., Dr. 162; though the other reading . . . ולא may also express not a consequence, but a condition already existing, as $24^{22}$ $42^3$, Is. $45^{4.\,5}$, Ps. $44^{18}$, Dr. 159 near the end). האמין abs. is to *believe* (Is. $7^9$ $28^{16}$ al.), not (cf. RVm.) to *be confident* (= בָּטַח). Bu. Du. consider that . . . ולא can only have the here impossible sense *and so they* . . . , and accordingly excise לא (so St.): but the omission is very violent, and, in view of the parallels just quoted, unnecessary."

אור פני] is commonly taken as = *my bright countenance*: but Bi.[1] Bu. Be. Du. object that though הפיל פנים might be

said (Jer. $3^{12}$; cf. Gn. $4^{5.6}$, 1 S. $1^{18}$ LXX), הפיל אור פנים could hardly be said [yet, cf. נסה אור פניך, Ps. $4^{7}$]: hence they suppose, very ingeniously, that לא יפילון is a corruption of $^{25c}$ אבלים ינחם; the correct text was written on the margin, and afterwards wrongly introduced after $^{25b}$, with the addition of באשר to make it intelligible: they thus read for $^{24b}$ ואור פני אבלים ינחם, "and the light of my countenance *comforted the mourners*." But neither the corruption itself, nor the series of subsequent changes, can be said to be probable; and the "mourners," even allowing that they are unsuitable in $^{25c}$, are still more so here; in $^{25c}$ they at least appear only in a comparison; but what place have they in a context which speaks of Job's giving his advice to an assembly of village elders?

25. אבחר דרכם] either (EVV. De. Du.) "I used to choose out *their way*" (the line of action they ought to follow; Job was the leader in his city and his clan, Du.), or (Di. Bu.) "I used to choose *the way to* ($28^{23}$) *them*"; the former puts greater significance into the words; it is also (Pe.) favoured by the fact that "choosing" implies the selection between alternative courses.

ראש] acc., defining the condition, = *as chief*: G–K. 118*n*.

גדוד] $19^{12}$ $25^{3}$.

## CHAPTER XXX.

1. "The v. admits of division into four lines (the first ending at עלי), but it halts rhythmically, and צעירים ממני לימים reads prosaically, and seems needlessly circumstantial" (so, in effect, Bu.). Me. Wr. Sgf. Bu. Be. om. ממני לימים (as a gloss from $32^{6}$, cf. $^{4b}$, perhaps originally written on the margin to give צעירים its supposed right sense, Bu.): צעירים is taken to mean *inferiors* (as Jer. $14^{3}$), or צְעִרִים, *shepherd-boys* (Zec. $13^{7}$; cf. Jer. $49^{20} = 50^{45}$), is read (Bi.[2] Bu. Be.); Bu., on the ground that the idea of Job having despised the *fathers* of the mockers is somewhat exaggerated, and that אבותם is "perhaps" also to be omitted as a dittograph of מאסתי, makes further omission, and so reduces the v. to two lines only: ועתה שחקו עלי צְעִרִים מְאַסְתִּים לשׁית עם כלבי צאני. But these operations [which after all produce a rhythmical effect (a poor 4 : 4 distich) scarcely superior to that of the existing text] are very questionable, and only partially supported by 𝔊 (in Swete: *νυνὶ δὲ κατεγέλασάν μου, ἐλάχιστοι* [*Θ οἱ νεώτεροι μου ἡμέραις*] *νῦν νουθετοῦσίν με ἐν μέρει, ὧν ἐξουδένουν τοὺς πατέρας αὐτῶν, οὓς οὐχ ἡγησάμην ἀξίους κυνῶν τῶν ἐμῶν νομάδων*, where *νῦν νουθ. με* seems to be another rendering of ועתה שחקו עלי). *ἐν μέρει* must somehow correspond to ממני לימים; *ὧν . . . αὐτῶν* (= אשר מאסתי אבותם) is supplied from *Θ*, and *οὓς κτλ.* is the original free rendering of אשר מאסתי וגו׳, with omission of אבותם: 𝔊 thus seems to have differed from 𝔐 only by not reading *either* ממני *or* לימים, and אבותם. But is 𝔊's omission of אבותם of any greater significance than its omission (*e.g.*) of בערוץ נחלים or of עפר in $^{6}$? [Richter's reconstruction of $^{1.\,2a}$ may be cited as a curiosity: ועתה שחקו עלי כאשר פני לֹא יפילון צעירים ממרום יוכיחני אשר מאסתי אבותם לשית עם כלבי צאני גם כח ידיהם למה לי. 𝔐 is poor, and it is improbable that in its present form it is original unless, or perhaps we

should say, even if redactional; in any case it is not worth while rewriting it to produce such a result as this.]

לשית] after מאסתי, מִשִּׁית might have been expected [cf. 1 S. $15^{23.26}$ Hos. $4^{6}$]; but we have both ל and מן after חָדַל, כִּלָּה.

2. למה] *whereto? ad quid?* cf. Gn. $25^{32}$ ולמה זה לי בכֹרה, $27^{46}$ ולמה לי חיים. Du. כָּמַהּ לו (Ps. $63^{2}$ † כָּמַהּ לך בשרי), *siecht hin*; but the change is unnecessary.

עלימו] [For the use of על "denoting with some emphasis the subj. of an experience" (*Lex. s.v.* על, 1 d), cf. Dan. $2^{1}$ $10^{8}$].

כלח] $5^{26}$ †, where see *n.* Ol. כֻּלֹּה, "all of it," viz. of כח, *strength*; Bu. כָּל־לֵחַ (Dt. $34^{7}$ ולֹא נָס לֵחֹה); Che., כָּל־חָיִל (cf. 𝔖 ܟܠܗ ܥܘܫܢܗ). 𝔊 om.: Θ (συντέλεια), 'A (παντελές) either read כָּלָה, or confused כלח with it. Σ πᾶν τὸ πρὸς ζωήν (whence Jer. *omnis vita*); כלח being perhaps taken as an abbreviation of כל־לחיים.

3. כפן] $5^{22}$ †. Aram.: see *n.* on $5^{22}$.

גלמוד] *stone-hard* (see on $3^{7}$, cf. $15^{34}$); hence here, *stiff, shrivelled, gaunt.* Hi. Du. Oo. Honth. Bu. Be.$^{K}$ ("fort.") גֻּלָּמוּ "sind sie zusammengeschrumpft, eingeschrumpft"; but would *be rolled* or *folded up* (2 K. $2^{8}$, cf. Ps. $139^{16}$ גָּלְמִי) express naturally the effects of hunger on the body? And is it clear that Arab. *ṭawā*$^{y}$, *convolvere, complicare,* and *ṭawiya,* to *be hungry* (Hi.), are connected?

הערקים] On the הַ, see Baer (p. 50), who cites הַעִוְרִים, 2 S. $5^{6.8}$, הַעֹזְבִים, Pr. $2^{13}$, and his notes on Is. $42^{18}$ $65^{11}$; G–K. 35*g*. ערק, to *gnaw,* as v.$^{17}$ †, Arab., and Syr. (in Lexx. and, in Pa., Zec. $11^{17}$: PS. 2997*f*). AV. RVm. *flee* (so 𝔊 οἱ φεύγοντες, 𝔗 Saad. Ḳi.). ערק, to *flee,* is a good Aram. √ (𝔗 and 𝔖 often): but *gnaw* yields a much more expressive figure. The art. (= οἵτινες, *men,* viz. *who* . . . ), as $28^{4}$, Ps. $19^{11}$ $49^{7}$.

אמש] is *yesterday* (= Arab. *'ams*), *yesternight* (Gn. $19^{34}$ $31^{29.42}$): hence, with a following gen. it can only, as Fleischer (*ap.* Del.) says, mean, *on the eve of.* . . . The sense thus obtained is legitimate, but poor. 𝔗 (חשוכא איך רומשא, darkness like evening) Rashi, Ḳi. Ges. De. Hi. al. *evening* (so RV. *gloom*); but this sense is out of the question; אמש does not mean *evening* absolutely, but only the day (or evening) of

*yesterday* (Fl. says similarly of *ams*, that it "never denotes evening or night absolutely; امس in *Vit. Tim.* ii. 428, cited by Ges., is wrongly read and rendered by him *vespertinus*"). The word must be corrupt. Ol. Sgf. אֶרֶץ, *the land of . . .*; but this yields a weak sense: Hfm. אֵם, the dry ground being described poetically as the "*mother* of wasteness and desolation"; Klo. better (so Bu.), אִמָּם, "their mother—fig. for the source from which they obtain nutriment—is wasteness and desolation." This agrees well with הערקים ציה, just before. [Du., connecting $^{3c}$ with $^{5}$, יָמַשׁוּ or יִמָּשְׁשׁוּ.]

שואה ומשואה] so 38$^{27}$, Zf. 1$^{15}$: the alliterative combination of two derivatives from the same √ expressing the idea of *completeness* (cf. Is. 29$^{2}$, Nah. 2$^{11}$, Ezk. 6$^{14}$ 33$^{29}$; Ew. 313$^{c}$). We might render "devastation and desolation"; but the alliteration cannot be reproduced effectively in English.

4. עלי שיח] *by* (*Lex.* 6 a (p. 755*b*): Nu. 24$^{6}$). Does saltwort, however, grow particularly by, or under, bushes? [Di. *together with* (*Lex.* 4 c, p. 755*b*) *Artemisia*, assuming that שִׂיחַ denotes here a particular species of desert shrub; but שִׂיחַ is apparently used of desert shrubs in general in v.$^{7}$, Gn. 21$^{15}$, and still more generally in Gn. 2$^{5}$ †. Against too specific a limitation of the term, see most recently *ZATW*, 1915, p. 125 f.] Saad. وورق الشجر [𝔙 *et arborum cortices*] = וְעֲלֵי שִׂיחַ, "*and leaves of* bushes," which is possible (so Bu.), and is accepted by Be.$^{T}$ Honth.

לחמם] *their bread* (*food*): so EVV. Di. De. Du.; Ges. *for warming* at (לְחָמָם, as Is. 47$^{14}$, a rare form of the inf. of ע״ע vb., G–K. 67*cc*; or rd. (Bu.) לְחַמָּם, or (Bu. alt.; RVm.) Pi. לְחַמֵּם, as 39$^{14}$ *for warming* them). [Che. (*EBi.* 2647) for $^{b}$ proposes הערקים רתם וחלמות, הע' from v.$^{3}$: with ח' cp. 6$^{6}$.]

5. גֵּו] a strong Aramaism (𝔗 גַּוָּא, *midst*; Syr. ܓܘܐ, *midst*, *interior*; often *community*, of a church, people, etc.; Ph. = *corporation*, in an inscription from the Piræus (Cooke, *NSI* 33$^{2}$); Ar. *jaww*$^{un}$, the *middle* or *interior*, *e.g.* of heaven, Qor. 16$^{81}$): render, *from the midst* (viz. of men, understood), or (as in Syr.) *from the community*: Me. Be. al. מן־גוי, but this is

weak and colourless; Bu. suggests (without adopting it) מן גו גוי, with a *paronomasia*; Ley מן גו אנשים; Grimme מן גוי אל גוי. No change seems necessary.

6. בערוץ נחלים] 14 MSS and several older edd. בערוץ. Either *in the most dreaded of* (41[22]; G–K. 133*h*) *wādys*, viz. on account of their gloom, and wildness, and solitude (so De. Di. Bu. Du. Pe. RVm.); or, from Ar. عَرِضَ, a *gully* or *defile* (Lane, 2008*a*), *in a gully of the wādys* (so Wetzst., Hi. RV.). [The parallelism of חרי עפר favours the latter rendering.]

לשכן] = *must they dwell*: the so-called "periphrastic" future (Dr. 204; G–K. 114*k*; Ps. 32[9], Hos. 9[13] al.): so Di. De. Hi. etc. Bu. *to dwell*, carrying on [5a]: the position of לשכן somewhat favours the usual rendering (Du.), but it is not, of course, incompatible with Bu.'s view.

חֹרֵי עפר] [the force of בְּ in [a] extends to this phrase also: cf. 15[3] n. For חר of hiding places, see 1 S. 14[11] (also 13[6] reading חורים for חוחים), of lions' *dens*, Na. 2[13]: hence probably חרי, *Horite* = troglodyte]. עפר, *dust*, of the surface of the earth generally; cp. 5[6] 14[8] 41[25], Is. 2[10. 19]).

כפים] Jer. 4[29] †. An Aram. word; cf. *Κῆφας*. [כפים may be, and is generally taken to be, a second gen. (cf. G–K. 128*a*) dependent on חרי—(*holes . . .*) *of the rocks*. But Jer. 4[29] (באו בעבים ובכפים עלו) rather suggests that כפים may be a third term dependent on בְּ—(they must dwell . . .) *in rocks*: cp. בְּ with the synonymous term סלע in 1 S. 13[6] בסלעים . . . ויתחבאו.]

7. שיחים] [see on עלי שיח, v.[4]].

ינהקו] see on 6[5] †.

יספחו] ספח is to *join*, *attach* (Is. 14[1] ונספחו על בית יעקב; 1 S. 2[36b] 26[19]): the sense needed is, however, not *are attached*, but *attach themselves to one another*—or, as we should say, *are huddled together*,—and this is better expressed by the Nif. (G–K. 51*d*) יִסָּפְחוּ (Hfm. Bu. Be. Du.; Di. alt.). RVm. *stretch themselves* [lit. *pour themselves out*], from (De.) √ ספח [*to pour out* (14[19] n.)].

8. בני נבל וג׳] not the subject of נכאו, but an (implicit) accus., defining the state [1[21] n. 4[7] n.] (Dr. 161. 2 with *n.* 2: cf.

*e.g.* Ex. 13[18] וחמֻשִׁים עלו), "*as* (or *being*) children of . . . , they are scourged," etc.

נבל] not "feeble-witted" (Pea.), but [godless]. נבל expresses deficiency, not of *intellect*, but of *moral* and *religious* sense: [see, further, Dr. *Samuel* [2], 260; *Parallel Psalter*, 457].

בני בלי שם] [with the cstr. before the negative compound expression, cp. מכת בלתי סרה (Is. 14[6]) lit., *a stroke of non-cessation* (G–K. 130*a*); but in view of בני נבל the present phrase means not *sons of no name*, *i.e.* men without reputation (*Lex. s.v.* בן, 8), but *sons of nameless* (people); the compound expression is virtually an adj. used as a noun defining people].

נִכְאוּ] from נָכָא = נָכָה (G–K. 75*rr*); the Nif. of either does not, however, occur elsewhere. Be.[T] suggests נִדְכְּאוּ; but why "are *crushed*"? 𝔊 *καὶ κλέος ἐσβεσμένον* = וְשֵׁם נִכְבָּה.

9. מלה] see on 4[2]. In the sense of (by-) *word* (𝔊 *θρύλημα*, 𝔙 proverbium) only here.

10. מֶנִּי] see on 21[16].

מפני] withheld not spitting *from my face*, *i.e.* shrunk not from spitting in my face (Is. 51[6]). RVm. *at the sight of me* (lit. *from before me*) is in the abstract quite possible (Lv. 19[32] מפני שיבה תקום; *Lex.* 818*a*, top); but it is not natural with the *negative*, לא חשכו. *Before me*, *in* (not *at*) *my presence*, would, of course, be לְפָנַי.

11. יתרו] so Kt. 𝔊𝔙; יתרי Qrê, many MSS, 𝔖𝔗. An interpretation is difficult. יֶתֶר is [apart from 4[21]] a *bowstring*, Jg. 16[7. 8. 9] (see Moore), Ps. 11[2] † (cf. Arab. *watar*, the *string* of a bow, or the *chord* of a lute): hence (Capellus, Di. Du.) *he hath loosened* (12[18], Is. 45[1]) *my bowstring*, *i.e.* incapacitated me (the opposite of 29[20*b*]), the fig. being that of a warrior disarmed by his bowstring being loosened. Del. similarly, only taking יתרי in the sense of *tent-cord*, fig. for the *cord of life*, as 4[21]; but there is nothing here, like נִסַּע there, to suggest this figure. [b] will thus mean: And they (the outcasts of vv.[2–10]) cast off the bridle (of respect, which has previously restrained them) from before him, and heap insults upon him. Upon this view the subj. in [11a] is God, and [11b] describes what happens when He withdraws from Job the power to defend himself. But the

subj. in [a] and [b] might be the same, the sg. in [a] referring to a typical individual of the class referred to (as often), or פִּתְּחוּ וַיְעַנֻּנִי being read (so Bu.): "For my cord (*i.e.* the cord, fig. of authority, laid upon them: Bu. alt. יִתְרָם, *their cord*—in the same sense) they have loosened, and humbled me; And cast off the bridle (of respect) from before me": their casting off all regard for Job's authority, and their loss of respect for him, being the ground of their treatment of him described in [9. 10]. Or the numbers in [a] and [b] may be assimilated (Di.[2] Be. Du.) by reading שִׁלֵּחַ in [b] with 𝔊 (Θ) and 𝔙. Du., regarding [12] רגלי שלחו as a variant of [11] רסן שלחו, and neither as yielding any sense, reads in [11b] (with omission of רגלי שלחו in [12]) דִּגְלִי מִפָּנַי (or, better, שִׁלֵּחַ) שִׁלֵּךְ (דגלי being due to Bi.[2]): "He (God) hath loosened my bowstring, and humbled me, *my banner* from before me he hath cast down." 𝔊 for [11] has: *ἀνοίξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με*, [[11b] = Θ] *καὶ χαλινὸν τοῦ προσώπου μου ἐξαπέστειλεν.*

**12.** פרחח †] 25 MSS פִּרְחָה. [𝔗 בניהון, perhaps = פרחם.] For פרחח, if correct, see G–K. 84[b]*m*. Apparently, *a* (low) *brood*, the brood of these nameless parents: a term of disparagement. Cf. فَرْخٌ, both a *young bird* (אֶפְרֹחַ, Ps. 84[4] al.), and also a *base* or *abject man*, who is driven away: Lane, 2362*c*; [cp. also פרחי כהנה, *youths* (cp. פרח, *blossoms*) *of the priesthood*: *Midd.* 1[8], *Joma*, 1[7] בקש להתנמנם פרחי כהנה מכין לפניו באצבע, if he (the high priest) attempted to go to sleep, young priests flipped their fingers before him. In this Mishnic usage, however, the word has not the contemptuous suggestion of the Arabic].

על ימין] mentioned, not because the accuser stood at the right hand (Ps. 109[6]), but because on his right hand a man is strongest, and feels most secure: even there these outcasts assail and taunt Job. [So we may best explain, if the text is correct, though in this case על־ימיני would be more natural. Ehrlich, *Against old age* (lit. *days*) *youth rises up*. But most probably עָלַי should be read (Bu. Honth. Sgf. al.), עלי in [b] being either a correct variant of על ימין, or a dittograph of עלי in [a]. Unfortunately 𝔊 failed to translate the line.] 𝔊 (Θ)

ἐπὶ δεξιῶν βλαστοῦ ἐπανέστησαν. Du.: "in [12a] we recognize יקומו . . . עָלַי, 'against me . . . there rise up'; what stands between these words must be the subj.: מין פרחח [in the older writing מנפרחח] without any too violent change" yields מַעַרְכֹתָיו, *his* (God's) *lines* (of warriors) (fig. of calamities; cf. 16[13f.] 19[12] etc.). Very clever and attractive; agreeing well with the fig. of assailants of a fortress in [c]; and perhaps (though not necessarily) right.

רגלי שלחו] *my feet they send on* (14[20]), *i.e.* they hunt me on from place to place. But this yields a poor sense, out of harmony with the context: even in [c] the foes are still only *approaching* Job. Ew. Di. (with Θ πόδα αὐτῶν ἐξέτειναν) רַגְלֵיהֶם or רַגְלָם, Bi.[1] רֶגֶל ישלחו, Honth. רַגְלֵימוֹ, they *let go their feet*, *i.e.* rush at me (cf. 18[8] כי שֻׁלַּח ברשת ברגליו; Jg. 5[15]). But even so the sense is poor, and the words seem unnecessary: [moreover, they form a short line interrupting the well-balanced distich (3 : 3) formed by [a. b]]; so Me. Wr. Sgf. Bu. Du. Be. St. are probably right in regarding them (in spite of their being recognized in Θ) as an inexact dittograph of שלחו . . . רסן in [11].

13. נתסו] for נתצו (so 5 MSS); only here. [נתץ elsewhere occurs either (1) of destroying buildings by pulling them *down*, or (2) metaphorically. Here, if the text is correct, the vb. is used exceptionally of breaking *up* a path, and so rendering it impassable.]

נתיבָתִי] 3 MSS, Θ 𝔖𝔙𝔗 נתיבֹתַי.

להיתי] rd. with [the Oriental] Qrê [and the Western text] לְהַוָּתִי; see Gi. and Ba. and n. on 6[2].

יֹעִילוּ ל׳] "Unsinn" (Du.): [but, if correct] cf. עָזַר ל׳, Zec. 1[15]. 𝔖 Grä. יָגִילוּ, *rejoice*; but Job's assailants here are not merely rejoicing at his troubles, they are represented as actively *adding* to them ([12c. 13d. 14]).

לא עֹזֵר למו] "a genuine Arabic description of these pariahs of Ḥauran. Schultens compares a place in the Ḥamāsa, 'We see you ignoble, poor, *laisa lakum min sāir-in-nāsi nāṣi-run*, you have *no helper* among other men'" (Del.). But the context seems to point to more serious assailants than the outcasts of vv.[2–10]; hence עֹצֵר (Di. Du. Be. Grä. Honth. St.),

"there is *none to restrain them*," is a very probable correction, [if the entire v. is not more seriously at fault]. Bi.[2] for [13] has נָתַס נְתִבֹת לְהַוָּתִי יַעֲלוּ ולא עֹזֵר לִי. 𝔊 for [13b. c. 14] has *ἐξέδυσαν γάρ μου τὴν στολὴν* ("for להותי יעילו reading or conjecturing חָלְצוּ מְעִילִי," Du.). *βέλεσιν αὐτοῦ κατηκόντισέν με* (= ?; = ? [14a] בַּחֵץ רָבָה אֹתִי, Be.), *κέχρηταί μοι ὡς βούλεται* (? = בחפץ for בפרץ, [14a], Be.). *ἐν ὀδύναις πέφυρμαι* (seemingly = [14b] !). From such a free rendering textual criticism can learn little or nothing. Du., however, taking hints from מעילי and *βέλεσιν αὐτοῦ*, makes, "with bold changes" (Bu.), out of vv.[13. 14a] the two distichs (in which, it is true, the two middle clauses preserve well the figures of [13a] and [14a]): נתסו נתיבתי יְהָרְסוּ מַעְגָּלָי אֵלַי עָטְרוּ רֹמָיו כפרץ רחב יאתיו (א׳ ע׳ ר׳, *His archers compass me about*, for לא עזר למו: עטר אל, as 1 S. 23[26]; רמיו, as Jer. 4[29]). [Neither the rhythm of 𝔐 in v.[13] (2 : 2 : 2) nor that of the first distich of Du.'s emendation (2 : 2) is the normal rhythm of Job, though for the one cp. 17[1] n., for the other, 19[14] n. The parallelism of 𝔐 is bad, of Bi.'s emendation poor, of Du.'s first distich, at least, good. 𝔐 even with עצר for עזר is scarcely tolerable.]

14. [תחת שאה התגלגלו] *under the crash* of the falling masonry of the breached (פרץ [a]) walls, *they*, *i.e.* Job's enemies, *have rolled on*: so substantially, *e.g.*, EV. Di. Du. Bu. If the root meaning of שאה be noisiness (cp. *Isaiah*, *ICC*, p. 193 (on 10[3])), there is no reason why the word should not here refer to the noise of falling masonry, though it does not happen to do so elsewhere, the commoner reference being to the *crash* of a storm (cp. esp. Ezk. 38[9] ועלית כשואה תבוא כענן; and תשוה below, v.[22] with n.). But whether, without the addition of עלי, התגלגלו can mean, like התגֹלֵל על in Gn. 43[18] †, *to assail* with overwhelming force, is open to question; if not, the whole phrase is not, perhaps, a very natural expression for the attack or advance of the enemy. *If* 34[26] justified taking תחת as a syn. of כ (Hitz., who also appealed for this meaning to Gn. 30[2], Hab. 3[7], which must certainly be otherwise explained, Ehrlich, Honth.), it would be better to render *like a storm they have rolled on* (cp. Ezk. 38[9]), than, with Hitz., to render תחת שאה, "als ein Sturzbach" (cp. Rabbinic *Comm. on Job*, ed. Wright and Hirsch, which explains שואה by מטר סוחף). For this, though it

would give a good parallel to פרץ, taken in the sense of פרץ מים, 2 S. $5^{20}$ (cp. RVm. here), places on שאה an entirely unsupported and improbable meaning. The truth is, the entire method of interpretation which would explain $^{14b}$ as a parallel to $^{14a}$ is precarious: $^{15b}$ and $^{15c}$ are certainly parallels (note the parallel terms כרוח || נדבתי, כעב || ישועתי); this leaves $^{15a}$ (the text and meaning of which are sufficiently clear) as the probable fellow to $^{14b}$; this suggests that התגלגלו was originally 1st pers. sing. (|| to ההפך עלי in $^{15a}$), and expressed the treatment (cf. Jer. $51^{25}$) or condition (2 S. $20^{12}$) of the assailed, *i.e.* of Job, not of the assailants. As a matter of fact, 𝔊 has the 1st pers. (*πέφυρμαι*), though in view of the free rendering of 𝔊 in these verses (see above) too much weight must not be attached to this.]

15. הָהְפַּךְ] cf. $20^{25}$ (as emended). The constr. is sufficiently explained by G–K. 121*b* (cf. $28^{18}$; and with a Hof., Ex. $10^{8}$ $27^{7}$). The Hof., however, is found only here: hence Du., with 1 MS, תֵּהָפֵךְ (G–K. 145*k*); Be.$^{K}$ תֵּהָפֵךְ or נֶהֱפְכוּ. But how can Be.$^{K}$ say "l.c. 𝔊𝔖 נהפכו"? Supposing 𝔊𝔖 read הָהְפַּךְ, how could this be expressed in Greek or Syriac except by a plural verb? EVV. have "are turned"; and their translators beyond question read הָהְפַּךְ.

תרדף] the 3 f. sg. referring to בלהות, G–K. 145*k*, as $27^{20}$, with the same subj. But "pursue" is a poor and unsuitable idea: rd. with Bu. Grä. Du. Be. (alt.) תִּנָּדֵף, *is driven away* (Ps. $68^{3}$).

נדבתי] 𝔊 *μου ἡ ἐλπίς*; Bu. טוֹבָתִי; Vo. תִּקְוָתִי.

[ישעתי] י here means material *welfare*, easy circumstances; cp. ישע in 2 S. $23^{5}$, and in Arabic سعة, *abundance*, *amplitude*, of fortune: *e.g.* سعة من المال, *abundance* of money, Qor. $2^{248}$; لينفق ذو سعة من سعته, let him that hath *abundance* give of his abundance, $65^{7}$: cp. $24^{22}$. Arabic also retains the original physical meaning of the root, *to be wide*, *broad*: *e.g.* إن أرضى واسعة, My earth is *broad*, Qor. $29^{56}$; Ex. $34^{24}$ (Saad) وسّع = הרחיב. In Hebrew the more common meaning of ישע, ישועה is *deliverance*, *salvation*, though, as Dr. well points out (on 1 S.

$14^{45}$), the terms regularly retain in Hebrew, even with this nuance, the *material* sense which is specially illustrated by this passage and the passages in the Qor., and seldom, if ever, even in the prophets, express a *spiritual* state exclusively.]

**16.** עלי] For this very idiomatic עלי—not to be omitted (Bi.[1]–Bi.[2] omits the whole v., Du.), even for the metre—cf. Ps. $42^{5}$; and see on $10^{1}$. [If the 4 : 3 rhythm ($17^{14}$ n.) of 𝔊 needs to be restored to 3 : 3, omit rather ועתה as a dittograph of עתה(י ש) in v.[15]: so Be.[K] with a ?.]

ימי] Du. אֵמֵי [if not חבלי, as $36^{8}$], *the terrors of* (on the ground that 𝔊 produces a disagreeable repetition in [27b], and that ימי may have been suggested by לילה in v.[17]; but see next n.).

**17.** [The rhythm in 𝔊 is again 4 : 3 ($17^{14}$ n.), if not 2 : 2 : 2 ($17^{1}$ n.); but possibly לילה (suggested by ימי in [16] (see n.)) or מעלי, which is not apparently suitable for reference to bones (Du.), is an addition.]

לילה נִקַּר] Either (Di. Del. Du. Be.) *the night* (personified, as $3^{3}$) *corrodes*, or *by night he* (God) *corrodes* . . . , or (Bu.) נִקַּר may be read (constr. as v.[15a]: G–K. 121*b*). נקר is to *bore*: in Pi. to *work at boring*, to *bore away piecemeal* (G–K. 52*f*) = to *corrode*.

מעלי] *from upon me*, a frequent constr., like Dt. $8^{4}$ לֹא בָלְתָה מעליך, did not wear away (and fall) *from upon* thee, $29^{4}$ (*Lex.* 758*b*). So v.[30].

ערקי] *my gnawers* (v.[3]), *i.e.* my gnawing (pains). AV. RVm. *my sinews*, following Kimchi [and Ibn Ezra, who says that in Arabic the word means נידים]: so already 𝔊 (*νεῦρα* [elsewhere = גיד]); [cp. Aram. ערקא, ערקתא, the leather *thong* (of a shoe), or a leather *strap*, and similarly ܥܪܩܐ, ܥܪܩܬܐ: Arab. عِرْقَة, *nervus* bovis quo percuti solet (Freytag from *Qamūs*). Nachmanides, comparing ערקין דברזל, Ezk. $27^{19}$ 𝔗, explains the word here as *veins* (see Levy, *Chald. Wörterbuch*, 247*b*); this would give a good parallel to עצמי; but no better a parallel and not so good a subj. to ישכבון as עֲרָקַי, *my fleshless bones*; cp. عَرْق, a bone of which the flesh has been consumed (Ehrlich)].

**18.** יתחפש] התחפש, lit. to let oneself be sought for and so

to *disguise* (1 S. $28^{8}$, 1 K. $20^{38}$ $22^{30}$), *disfigure oneself*. [𝔊 Sgf. Be.$^{T}$ (Be.$^{K}$ with a ?), Ehrlich יִתְפַּשׂ; in this case it would be best, with Ehrlich, also to emend in $^{b}$: בפי for כפי and יאחזני for יאזרני.] Bu. בְּשָׂרִי for לבושי (through an intermediate error בשי, corrected to לבשי on account of the ‖ כחנתי): this would be very suitable so far as $^{a}$ goes, but it agrees badly with $^{b}$, "like my tunic, it (my flesh) girds me"; כפי, it is true, means *according to*, but as a mere particle of comparison כְּ is regularly employed, so that the ordinary rendering *like* (the collar, lit.) *the mouth of* has a strong presumption to be the correct one; יאזרני, also, is more than "umfängt mich." Du. ברב פַּחַשׁ יִתְחַבֵּא לבושי, through great leanness ($16^{8}$) my garment contracts itself (zieht sich zusammen); but, though כחש (so Renan, Wr.) may very well be right, the sense given for יתחבא rests upon the very doubtful view that it is a by-form (or scribal error) for יתחמא (from חֶמְאָה, *curdled milk*), *sich verdichten* (see Du. on $38^{30}$). Peake, in calling it an "excellent" emendation, cannot have noticed the grounds upon which it rests.

**19.** הֹרַנִי] He (*i.e.* God; see on $3^{20}$) hath cast me: הוֹרָה, like יָרָה, Ex. $15^{4}$ al.: the Hif. [= *to cast*] elsewhere only of shooting *arrows*, as 1 S. $20^{36}$ al. The clause is very short: Bu. Honth. rd. הרני אֵל; Vo. הוֹרִיתַנִי [which prepares the way for the 2nd pers. in v.$^{20}$]; Du. (on account of the Hif. in the otherwise unattested *general* sense of *cast*) הוֹרַדַנִי אֵל. הוֹרַדַנִי is probable: with its two beats, אֵל might be dispensed with [yet neither הוריתני nor הִרְדַנִי is very likely to have received a double stress. Insert הנה before הרתני (cp. הנה before the 2nd pers. pf. in $4^{3}$ and before the 1st pers. pf. in $13^{18}$ $33^{2}$, and הן before the 1st pers. pf. in $21^{27}$ $32^{11}$), or הן־אל before הר[ר]ני: cp. $8^{20}$ $36^{22}$. The loss arose from the eye passing from the ה of הן־אל or הנה to that of הרני].

**20b.** I stand (in prayer, and waiting for an answer), but thou (merely) lookest closely ($31^{1}$ sq. על; $37^{14}$ sq. acc.; sq. אל, 1 K. $3^{21}$, Is. $14^{16}$; sq. ב, Jer. $30^{24}$) at me (doing nothing more); but we should expect something more definite to be expressed by both verbs. 1 MS 𝔖 Me. Hi. Bu. Be. עמדתָ, "*thou* standest, and lookest (unmoved) at me," where, the subj. of both verbs being now the same, *thou standest* does

a little point the way to the meaning of ותחבונן: the thought is also suitable, but some such expression as *and hidest thy face*, or *and lookest away* (cf. $7^{19}$ $10^{20}$), is still what would be expected. MS 593 𝔙 (et non respicis me) ולא תחבונן בי: so Bi.[1] (Bi.[2] with 𝔊 omits the line), Sgf. Be. St. Vo. In view of the very forced sense which upon other interpretations has been pressed upon התבונן, it seems best to adopt this reading (with *I stand*): the לא may have been omitted upon dogmatic grounds. Du. obtains the same sense, less satisfactorily, by reading עמדתָּ מֵהתְבּוֹנֵן בי, thou *hast stopped* (Gn. $29^{35}$ וחעמד מִלֶּדֶת) *from* paying attention to me.

**21.** תשטמני] 𝔊 *με ἐμαστίγωσας* = יְשִׂטְטֵנִי.

**22.** תְּשָׁוָּה, Kt.; תְּשִׁיָּה, Qrê] תְּשִׁוָּה stands for—or, better, is an error for—תְּשׁוּאָה or ($36^{29}$ $39^{7}$) תְּשֻׁאָה, the *crash* of the storm (as $36^{29}$),—an accus. either (Di.) of motion (cf. [23] תָּמוּת) or, better, of the product (see G–K. 117*ii*), Job representing himself hyperbolically, not merely as vanishing *in*, but as dissipated *into*, the crash of the storm. The Qrê תְּשִׁיָּה (see on $5^{12}$), as it stands, yields no sense: but Du., insisting that the Kt., if adopted, must be understood literally (which, of course, is out of the question), prefixing מן, adopts it, reading מִתְּשִׁיָּה, "dissolvest me *ohne Bestand, ohne Halt*" (cf. *Θ καὶ ἀπέρριψάς με ἀπὸ σωτηρίας*—though this is slender evidence that מִ was *read*); but this gives תְּשִׁיָּה a highly questionable sense (see p. 31 f.). 𝔊 *ἔταξας δέ με ἐν ὀδύναις* (now [22a]; but, as Bi.[2] pointed out, in reality = [22b] 𝔐; Origen, not perceiving this, supplied from *Θ* wrongly, as [22b] *καὶ ἀπέρριψάς με ἀπὸ σωτηρίας*). 𝔖 (ܘܬܫܝܢܢܝ ܠܘܬ ܡܫܒܚܬܐ), 𝔗 (ותמסני בחשייתא; v. *ChWb.* ii. 564), 𝔙 (elisisti me valide) do not recognize either תשיה or (at least distinctly) תְּשָׁוָּה, but see in it mostly some word suggesting the idea of *pain* or *weakness* (cf. 𝔗 תשש, to be *weak*).

**23.** מָוֶת תשיבני] with omission of כי, as Ps. $9^{21}$, Am. $5^{12}$ al. Du., arguing that to bring *back* to death (where Job has not been before) is an unsuitable idea, reads תְּשִׁיבֵנִי, wilt make me *dwell with* death (*i.e.* in Sheol); but the accus. of place after הושיב is questionable, nor is the change itself necessary (see on $1^{21}$).

**24.** Obviously corrupt. 𝔐 has been rendered: (1) Howbeit in a ruin will not one stretch out a hand (to save himself)? Or in his calamity (will there not be) therefore a cry for help? So substantially Ew. Hrz. Del. Dav. and RVm., though בְּעִי cannot mean lit. "in his fall"; עִי is a *ruined heap*, Jer. $26^{18}$, Ps. $79^{1}$ al.; לָהֶן, lit. *for these things*, in a neuter sense, cf. on בָּהֶם, $22^{21}$, or לָהֵן, Di., as Ru. $1^{13}$ (*Lex.* 1099*a*), and (Aram.) Dn. $2^{6}$; but the constr. remains harsh: שִׁוַּע, *cry for help*, cf. Is. $22^{5}$ [if the text be correct], וְשִׁוַּע אל־ההר, Ps. $5^{3}$ לקול שַׁוְעִי; (2) Surely against a ruin (fig. for Job, who describes his shattered frame as a heap of ruins) one (*or* he, *i.e.* God) will not stretch out a (hostile) hand; Or do they (his hands) gain riches (שִׁוַּע, as $36^{19}$) in its calamity (the calamity of the ruin, virtually = the calamity of another man)? So Hi. and substantially Dav. alt., AV. also in [a]. שלח יד ב׳, as $28^{9}$: but the rendering of [b] is extremely forced. טֹבֵעַ for בעי, and לֹא יְשַׁוֵּעַ for להן שוע, suggested tentatively by Di., yield a satisfactory sense and have been generally accepted (*e.g.* by Bi. Bu. Du.): "Howbeit, will not one *sinking* stretch out a hand? and in his calamity *will* not *one cry for help?*" Be. objects that שלח יד does not, like פרשׂ יד, mean *stretch out a hand* (for help), but would rather mean *stretch forth a* (helping) *hand*, and proposes (as Wr. [previously in the interest of a rather different interpretation of the v.) בְּעָנִי for בעי, rendering, Have I (reading אשלח, but שלחתי would be better: cp. the pfs. in [25]) not given a (helping) hand to the poor, And (Be., not Wr., reading לא נושע for להן שוע) was he not saved (by me) in his calamity?]. Be.'s objection to the use of שלח יד in the alternative emendation is scarcely conclusive; for if, as in his own, it means to extend the hand to take hold of the poor in order to help him, why should it not mean to extend the hand to catch at something in order to save oneself? [Yet on other grounds Be.'s emendation deserves consideration: see exegetical n.]

**25.** [אם־לא וגו׳] *Is it that I wept not . . . that my soul grieved not?* (No; I did weep). The interrog. אם expecting the answer *No*, as $6^{12}$ (*Lex.* 50*b*). The force of לא in [a] extends to [b] as in $28^{17}$; G–K. 152*a*. If v.[25] is a misplaced fragment of c. 31, then אם לא means as usual *if not*, and its force extends to [b].]

[קְשֵׁה יום] "*unfortunate*, lit. *hard of day*, *i.e.* one upon whom times are hard (cp. δυσημερία)"—Dr. on 1 S. $1^{15}$, where 𝔊 reads קשת יום (𝔐 רוח).]

עָגְמָה נפשי†] cf. Is. $19^{10}$ אַגְמֵי נפש†. 𝔗 עֲגַם here and Ru. $1^{13}$ (עֲגִימָן for תֵּעָגֵנָּה); נפשו עֲגוּמָה, *Ber.* 55*b*, al.

[לאביון] Du. אֹבד for אביון, נפשו for נַפְשִׁי, בְּכִי or בָּכִית, *weeping*, for בכיתי.]

26. וַאיחלה] וַ׳ is anomalous for וָ׳ (so, *e.g.*, Jg. $6^{9}$, 2 S. $1^{10}$; Dr. § 66 *n.*; G–K. 49*c*), which, however, should no doubt be read.

28. הלכתי] the intensive Pi. (G–K. 52*f*), as Ps. $38^{7}$ כל־היום קדר הלכתי (and often in other connections, as $24^{10}$).

בלא חַמָּה] קדר הלכתי means (go about)—not mourning *mentally*, but *squalid* and *dark* in attire and appearance (cf. on $5^{11}$): Ew. now refers קדר to the dark, unkempt skin of a mourner (*quasi sordida vestis*), Del. to the dark colour of the sackcloth worn in mourning, Di. to his "schmutzig trübe Aussehen." Del. then understands בלא חמה, *without the sun*, as = בלא אור חמה, of Job's *sunless* (*i.e.* miserable) condition; Di. renders to go darkened (in appearance, *i.e.* in skin), *without* ($8^{11}$ = *but not by*) the sun. Hi. Du. I go blackened, but not by the sun (the reference being to the dark skin of a leper; but this seems to anticipate v.$^{30}$, where (Del.) the blackening of the skin is referred to, with the word properly expressing it, שחר). Bu. argues that with הלכתי, קדר can refer only to the attire, not to the skin; and hence rejects Di.'s explanation, because (as Di. himself had said) if קדר refers to the dark *attire*, בלא חמה would be pointless, as it would be obvious to every one that darkness of attire would not be produced by the sun; but the argument is hardly conclusive. חמה [etymologically] denotes the sun (Is. $24^{23}$ $30^{26}$, Ca. $6^{10}$†), not on the side of its *light*, but on that of its *warmth* (Ps. $19^{7}$), and this might be thought to favour Di.'s explanation: on the other hand, in actual usage, it seems to denote the sun as a source of light even more than as a source of warmth, so that the etymology seems to have been disregarded. It must be admitted that בלא חמה yields an ambiguous and unsatisfactory sense. Of the emendations

proposed, the neatest is Du.'s בלא נֶחָמָה, *without comfort* ($6^{10}$), which is very attractive (so Bu.): others are (Voigt) בלא חֶדְוָה, *without joy* (Aram.: also 1 Ch. $16^{27}$, Neh. $8^{10}$†), (Be.$^{K}$) בלא חֶמְדָּה = *undesired* (cp. 2 Ch. $21^{20}$). 𝔊 (*ἄνευ φιμοῦ*, corrupt for *θυμοῦ*) expresses בלא חֵמָה (so Σ *ἀθυμῶν*, 𝔖𝔙; 1 MS חֵימָה, and 2 MSS חֵמָה); but this is evidently unsuited to the context. Still the rendering shows that 𝔊 had the same consonants as 𝔐.

[בקהל אשוע] Du. בִּקְהַל שׁוּעָלִים; but this anticipates v.$^{29}$ and gives a bad parallel whether to בלא חמה (𝔐), or to Du.'s emendation בלא נחמה in $^{a}$. Moreover] Du. does not make Job a jackal, or even (as v.$^{29}$) *like* jackals: and if the "assembly of jackals" is (as it must be) to be understood figuratively, why may not [𝔐] קהל (of men) be so understood? [Be$^{K}$ rather feebly בקול or בקולי for בקהל.]

28. אשוע] the impf. has almost the force of a final clause [—*crying* or *to cry*]; cf. $16^{8}$ $24^{14}$ (Dr. 163; G–K. 120*c*, 156*e*) [with the notes there: cp., further, Ps. $88^{11}$ $102^{14}$ both, as here, after קום].

קַמתי] not קַ׳ [and consequently not בקהל, but בַּקּ׳]: see Del.

30. מעלי] מֵעַל frequent, as v.$^{17}$.—𝔊 *μεγάλως*.

חֹרה] from חרר (cf. Ps. $102^{4}$ ועצמותי כמוקד נִחָרוּ): עֶצֶם, fem., as $19^{20}$, Ps. $102^{6}$ (דבקה עצמי לבשרי).

## CHAPTER XXXI.

1. ומה] *how, then, . . . ?* Of course, a negative answer is expected. Interrog. pronouns and adverbs are often in Heb. used rhetorically to express the sense of a negative (as *Who . . . ? = no one*, or *Where . . . ? = nowhere*); and in Arab. لم (= מה) has become an ordinary negative. Cf. Ca. $8^4$ (after השבעתי אתכם) מַה־תָּעִירוּ (for which the || $2^7$ has אם־תעירו); and see *Lex.* p. 553*b*. Du. מֵהִתְחַבּוֹנֵן: correct Hebrew, but prosaic.

2. [חלק אלוה] the gen. is subjective: the lot which God allots; elsewhere after חלק it is objective (Ehrlich): the lot which is allotted to some one; so, *e.g.*, $20^{29}$, Dt. $32^9$, and especially c. $27^{13}$. So with נחלת, subjective gen., ct. $27^{13}$ (objective), but cp. Ps. $127^3$ נחלת יהוה בנים.]

[ממעל] ממרומים . . . $3^4$ n.]

3. לְעַוָּל] Grimme, *m. c.* לְעַוָּלִים.—Ley, Du. נָכוֹן, *m. c.* after לְעַוָּל.

נָכֶר †] Ob.[12] נֹכֶר †.

5. שוא] Bi.[1] Ley, *m. c.* אנשי שוא (cp. עם א׳ רשע, $34^8$); 2 MSS Bi.[2] Grimme מתי שוא ($11^{11}$): but the || has the abstract מרמה.

ותַּחַשׁ] an anomalous punctuation for וַתָּחַשׁ (from חוּשׁ), which no doubt should be read (G–K. 72 ff.). וַתָּחַשׁ could only come normally from חָשָׁה, to *be silent*. Cf. וַתַּעַט, 1 S. $15^{19}$, which should be וַתָּעַט (from עיט).

[על] for אֶל: *Lex.* 41*a*.]

6. [ישקלני] indef. subj.: G–K. 144*d*; but Di. treats אלוה in [b] as the subj. of [a] also, it being first mentioned in [b] for rhythmical reasons.]

7. מְנִי־הַדֶּרֶךְ] Rd. מִנִּי דֶרֶךְ or מִן־הַדֶּרֶךְ, as "מִנִּי [$6^{16}$ n.] in Job occurs only here before the art. or a toneless syll." (Bu.).

מאום] with quiescent א (G–K. 23*c*), for the normal מוּם

($11^{15}$), as Dn $1^{4}$ †. 1 MS and the Orient. Kt., מָאוּמָה, *anything*. 𝔖 (ܡܕܡ), 𝔗 (מִדַּעַם חבולא), need not have read מאומה, but may have only taken מאום as = מאומה. If the reading is correct, מאום would seem to be the original form (Kö. ii. 146); but no √ מָאַם is known.

8. ישרשו] Be.$^{K}$ ירוששו (from רוש), *are impoverished*,—taking צאצאים in its usual sense of *offspring* [$5^{25}$ $21^{8}$ $27^{14}$]. Needless: see Is. $42^{5}$ (הארץ וצאצאיה); [and note the parallelism here, *let me sow*. Though, perhaps, if the *produce of* Job's *fields* was intended, we should read צאצאי שָׂדִי; this yields a better rhythm, and שדי may easily have been lost through haplography. This is preferable to inserting כל before צאצאי, or, on the ground of ἐπὶ γῆς in 𝔊's paraphrase, adding בארץ—Be.$^{T}$ (only tentatively)].

9. על אשה] [על *on account of* (as, *e.g.*, Gn. $21^{12}$, Dt. $24^{16}$, Ps. $44^{23}$; *Lex.* 754*a*), unless על is here used for אל (v.$^{5}$ n.), in which case *unto* (RV.); cp. the probably dependent passage Ecclus. $9^{9}$ אליה לבך (? l. תִּפְתֶּה) פן חטה אשה (*married woman*, *wife*, (as, *e.g.*, Pr. $6^{29}$, Lev. $18^{8}$ (*Lex.* 61*a*)) as the parallel here indicates].

על־פתח] [*by*, or *about*, *the door of*; not *at the door of*, *i.e.* immediately in front of, or in the doorway, which is regularly expressed by the acc. פתח with following gen. (so, *e.g.*, Gn. $19^{11}$ $43^{19}$, Ex. $29^{42}$ $33^{8}$ $38^{8}$, Lv. $1^{5}$ $8^{35}$, Nu. $6^{18}$, Jg. $4^{20}$ $19^{27}$), or more rarely by לפתח (Gn. $4^{7}$, Nu. $11^{10}$, Pr. $9^{14}$), or בפתח (1 K. $4^{15}$, Ezk. $11^{1}$); cp. על־שערי צדיק (Pr. $14^{19}$), the wicked (hang) *about* the gates of the righteous (as suppliants). Ehrlich has no ground, therefore, for his improbable suggestion that the line means lay in wait for the door (*i.e.* the wife) of my neighbour].

10. תִּטְחַן] Hfm. (with a ?) תִּטְחֶן (*sensu obscœno*): "perhaps better," Bu. Be. But the thought is sufficiently expressed in $^{b}$. [On the other hand, if $^{b}$ expresses this sense—and the principle that punishment should be of like kind with the sin is in favour of this—parallelism favours giving to $^{a}$ the same sense. Ehrlich, thinking even $^{b}$ too coarse, assimilates $^{b}$ to $^{a}$ by reading יכרון סחרים (cp. $40^{30}$) for יכרעון אחרין, thereby getting rid of אחרין in $^{b}$ after אחר in $^{a}$.]

אחרין] see on $24^{22}$ (חיין).

11. הוא . . . היא] הוא, *that* (in a neuter sense), referring to the crime of [9], היא referring to זמה in [a]. "The Qrê each time needlessly assimilates the pron. to the pred." (Di.): cf. G–K. 145*u*, n. 3. [11a] is short: so Ley would prefix חֵטְא or דְּבַר to זמה, Du. would read וְסָרָה after זמה; but (Bu.) the short emphatic line may be intentional.

עָוֹן פלילים] grammatically impossible. A "Mass. compromise" (Di.) between עָוֹן פְּלִילִים and (v.[28]) עָוֹן פְּלִילִי, one or other of which must, of course, be read here. Me. Hi. Sgf. Bi. Di. read עָוֹן פלילים (Del. defends עָוֹן, as intended to guard against the immediate reference of עָוֹן to פלילים, as though these were the doers of the deed): Bu. Be. Du. read עָוֹן פלילי (so *c.* 20 MSS), as supported by [28].

12. כי איש היא וגו׳] [G–K. 155*f*.].

ובכל תבאתי תשרש] [if the text be right the בְּ is best explained not partitively as in 21[25], but as introducing the obj. regarded as the means or instrument of the action: cp. 16[4] n.; Del. compares ب in *ḳara'a bi-suwari*, he has read the suras (of the Koran). But the vb. תשרש is suspect here, partly because it does not naturally go with the subj. אש, partly because it occurs so soon again after v.[8]: hence Du. תִּשְׁרֹף].

13. No doubt the athnaḥ should stand at עברי, the second gen. (cf. G–K. 128*a*) to משפט being separated, for the sake of the rhythm, from its *nom. regens* (Bu.); [cp. Gray, *Forms*, 78 f., for the form of parallelism. If it were necessary to make the parallelism more complete and the cstr. easier, we might read רִיבָהּ for ריבם].

14. ומה] Dr. § 124.

יקום] 𝔊 (ἐὰν ἔτασίν μου ποιῆται) יָקוֹם; so Be. But this (Bu.) "is too strong: God's rising up from his apparent inactivity and indifference to what is taking place in the world is what is meant (Ps. 3[8] al.)."

15. וַיְכֻנֵּנוּ] the sense requires the sf. of 1st pl. (נֵנוּ–), which must accordingly be read (G–K. 58*k*): [Ehrlich ה– in reference to אמתי in [13]; ויכוננו as it stands must be Qal; but כוּן (not used in Heb.) as its uses in Ph. Arab. Eth. (in which it is the common word for to *be*, weakened from to *be established* or to

*subsist,* show, would, if it were in use, be intrans.: a contraction from וַיְכוֹנְנֵנוּ is contrary to Heb. analogy; cp. $41^{2}$, Is. $64^{6}$, Jb. $17^{4}$ [where similar errors seem to occur]: see G–K. 72*cc*; וַיְכוֹנְנֵנוּ must therefore be read (וַיְכִינֵנוּ is less suitable: see, for the Pol., in a similar connection, Dt. $32^{6}$, Ps. $119^{73}$).

[בְּרֶחֶם אֶחָד] 𝔐𝔙 rightly allows אחד, One (and the same God), to be the subj. (so 𝔗 Jer. al.); 𝔊 *ἐν τῇ αὐτῇ κοιλίᾳ,* 𝔖 (Symm. *ἐν ὁμοίῳ τρόπῳ*) = בְּרֶחֶם אֶחָד; so Geiger (Del.), Ehrlich, Del. appealing to Gn. $41^{26}$, for אחד used of similarity not identity.]

16. מחפיץ דלים] constr. as Nu. $24^{11}$ מְכַבֵּדְךָ יי, Qo. $2^{10}$; or מן partitive (as Nu. $11^{17}$, Ps. $137^{3}$; *Lex.* 580*b*) is also possible, idiomatic, and perhaps right.

18. אנחנה . . . גדלני] 𝔐 גִּדְּלַנִי is to be explained by G–K. 117*x* (the suffix used with the force of a dative, or sometimes of another prepositional relation, as Zec. $7^{5}$ צַמְתֶּנִי): [so Ibn Ezra = גדל עמי]. But the constr. is harsh: and perhaps [if the meaning of 𝔐 is to be retained] אֲנַדְּלֶנּוּ (Grä. Grimme, Bu.) should be read; and, further, since the reference to the widow is not very natural, אנחנה may be an error for אנחנו (the suffix referring to the orphan); and the hyperbolical מבטן אמו could be removed by reading מִבֶּ֫טֶן אִפּוֹ. [But it is easier and yields a more satisfactory sense than 𝔐 (see exegetical n.) to point גִּדְּלַנִי (𝔗 אסניאני: cp. Rabbinic *Comm.* (ed. Wright and Hirsch) מנעורי גדלני הק׳ כאילו הוא אבי ולכך הייתי גם אני מטיב לאחרים כמוני), and to read ינחני (or נחני—Me. Bi.[1] Du. Oo. Be.[K] Vo.). 𝔊 (and so Bi.[2]) omits the entire v.; *Θ ὅτι ἐκ νεότητός μου ἐξέτρεφον* (גדלתי) *ὡς πατήρ, καὶ ἐκ γαστρὸς μητρός μου ὡδήγησα*: 𝔙 Quia ab infantia mea crevit mecum miseratio (= כְּאָב), et de utero matris meæ egressa est mecum.]

20. אם לא] Du. ולא.

וְיִתְחַמֵּם] the pausal form (G–K. 54*k*).

21. על יתום] [so 𝔊𝔐, but] the יתום has been mentioned in [17]: so Du.'s עָלֵי־תָם [resolution of 𝔓[1]] (so Be.[K]: cf. $6^{27}$) may be right (Grä., before Du., had already proposed תם for יתום).

22. מִשְׁכְּמָה] the sf. of the 3d fem. sg. pronounced lightly,

and the peculiarity protected by *Raphè* (G–K. 91*e*, where other examples are cited. So $^{b}$ קָנָהּ, for קָנֶהָ from קָנֶה).

אזרעי] the form אֶזְרֹעַ, as Jer. 32$^{21}$ †.

קנה] [commonly meaning *the* (hollow tube of the) *reed* (so also Assyr. *ḳanû*) occurs here only in the transferred sense of the hollow of the *socket* or *joint* into which the arm fits].

23. כי פחד אלי איד אל] (1) Di. and most, For a terror coming (אל, not ל) unto me was the calamity (*i.e.* retribution; cf. v.$^{3}$) of God; (2) Hi. Del. (guided by Jer. 2$^{19}$ ולא פַחְדָתִי אליך, "and (the fact that) my terror (reached) not unto thee"), For terror (would come) unto me, (even) the calamity of God (איד אל, a "permutative" of פחד אל and (Del.) "אֵלַי = אלי (יהיה) יבא"). Of these (1) is best: in (2) the ellipse of "would come" is awkward, nor does Jer. 2$^{19}$ *fix* the construction of the present verse. But the sense of (2) is well expressed by the emendation of Du. (so Honth. Be.$^{K}$ Bu.) כי פחד אֵל יֶאֱתֶה לִי, For the terror *of God would come unto me*; a transcriber of יאתה wrote the Aram. form יאתא (cf. Dt. 33$^{21}$, Is. 21$^{12}$), and the change of אלי איד אל to אל יאתא לי would be easy; cf. 3$^{25}$ כי פַּחַד פחדתי ויאתיני, 13$^{11}$ ופחדו יפל עליכם (with ‖ שְׁאֵתוֹ). But 𝔐, as rendered by Di., is not necessarily incorrect. [But neither 𝔐 nor the emendation gives a very good parallel to $^{b}$, and אלי איד look like corrupt variants of פחד אל: possibly the original third word of the line (? עָצָרַנִי) has fallen out.]

24. מבטחי] with *d. f. implic.*; G–K. 95*pp*.

25. כביר] cf. 8$^{2}$ n.

26. יָקָר הֹלֵךְ] lit. moving along, as a glorious one; Bu. as a *jewel* (accus. of state, as 19$^{25b}$, ערום 24$^{7.10}$ 27$^{19}$, Ru. 1$^{21}$ al.; G–K. 118*n*). יָקָר, in its Aram. sense of *glorious*: cf. 𝔗 יְקִיר = נִכְבָּד, Dt. 28$^{58}$, Is. 23$^{8}$; יָקָר, ܝܩܪ = כָּבוֹד, Ps. 8$^{6}$ 24$^{8}$ al. (cf. יְקָר in Heb. = *glory*, *beauty*).

27. וַיִּפְתְּ] [so pointed in 𝔐], Qal, as Dt. 11$^{16}$ [𝔐]: above, v.$^{9}$ (נִפְתָּה), and Jer. 20$^{7}$ (וַיִּפְתְּ), the Nif.

28. עון פלילי] cf. on v.$^{11}$.

כחשתי] for then *I should have* lied to: G–K. 106*p*.

29. וְהִתְעָרֹרְתִי] The pf. with *waw consec.* (carrying on, in

a frequentative sense, אם אשמח) with the tone held back on account of the disj. acc. (Dr. 104, 113 $\beta$). Similarly Ps. $19^{14}$ $28^{1}$ ואל תחשׂה . . . פן, Pr. $23^{8}$ $30^{9b}$. 𝔗 (ויבבית) suggests והריעתי, —or, better, וְהַתְרַעֲתִּי (Ps. $60^{10}$ $65^{14}$), which might be right.

30. נתתי לחטא חכי] = *permitted* it *to* sin: cf. Gn. $20^{6}$, Ex. $3^{19}$ al. (G–K. 157*b*, n.).

31. לא נשבע] נִשְׂבָּע is the Nif. ptcp.: the ptcp. negatived by לא, as Jer. $2^{2}$ $18^{15}$ (*not* Is. $62^{12}$, cited by Del. by an oversight): Dr. 162 n., *Lex.* s.v. לא 2b (p. 519*b*). Du., thinking the thought of the text expressed too hyperbolically, omits יתן: Who is there unsatisfied with his flesh? נִשְׂבָּע is then, of course, the Nif. *perf.* in pause. [If the text be retained, cp. the use of מי יתן in $14^{4}$. The Nif. of שבע occurs only here. The line can also, of course, be rendered (AV., RVm.): Oh that we had of his flesh! we cannot be satisfied (without it); but this would be feebler, even if it were not ruled out by the fact that the men of Job's household enjoyed, and did not need to long for, this festal food. Ehrlich also takes נשבע as 1st impf. *Qal* pausal form; but his view of 𝔐 text rests on a peculiar and in some respects a very improbable treatment of other details: מתי אהלי are the *unworthy* members of Job's household; the suffix in בשרו refers to the משנאי of v.[29] (cp. the fig. use of שבע מבשר in $19^{22}$); not to be satisfied with any one's flesh means not to be able to take vengeance enough on him. Bi. taking נשבע in the same sense, omitting לא in both lines (cp. 𝔊) and reading בשרו for 'מב, obtains easy Hebrew, but in view of [32] a less probable meaning: Job's *servants* (𝔊 his *maid*-servants, as though reading אמהתו for מתי אהלו) never complained of not having enough to eat.]

32. לְאֹרַח] Rd. with 𝔊 (*παντὶ ἐλθόντι*), 𝒜 (*ὁδοιπόρῳ*), 𝔖 (ܠܐܪܚܐ), 𝔙 (viatori), 𝔗 (לאכסניא, *ξένος*), Ol. Bi. Di. Bu. etc. לְאֹרֵחַ [|| נר, as Jer. $14^{8}$].

33. באדם] (1) *as Adam* (𝔗 EVV. Schl. Del. Hi.); but the reference here is to concealment, not from God, but from men; (2) *as* (ordinary) *men* (Ew. Di. Dav. RVm.: cf. Ps. $82^{7}$ אכן כְּאָדָם תמותון; also Hos. $6^{7}$ והמה כאדם עברו ברית, where, however, the constr. may be, as men who have transgressed a

covenant); (3) Du. Be.[K] (with ?) בָּאדָם, *among men*; (4) Grä. Bu. מֵאָדָם [Ehrlich וְאָדָם, a parenthesis, but Is. 26[11] is very precarious support for such a parenthesis].

לטמון] *in* hiding (G–K. 114*o*).

בחבי] חב †, as in the *Palest.* Targum, as Pr. 5[20], Ex. 4[6], 𝔗 Ps.-J.

34. כי] gives the reason for the hypothetical action כסיתי, which, as a fact, did not take place: "If I have covered . . .; Because I dreaded the great multitude, and (because) the contempt of families terrified me, So that (*lit.* and so) I kept silence, not going out of the door"; וְ in וָאֶדֹּם continuing the description of the hypothetical series of events, which did not take place (cf. Gn. 31[27], Jer. 20[17]; Dr. 74).

אערוץ] ערץ, to *dread*, as Dt. 1[29] 7[21] al.; in this sense, only here with an accus. (in another sense, it occurs so c. 13[25]).

רבה] rd. רָב (Albrecht, *ZAW*, 1895, p. 318; Bu.): המון is elsewhere always masc.

לא אצא פתח] the synchronistic (frequent.) impf.; see on 16[8]. In English one may render in such cases by a ptcp., "not going out," etc.

35–37. [In addition to various proposed translations of the existing text or emendations noticed in the exegetical notes or in the notes that follow, a brief reference may be made to some others, not that they should be accepted, but as evidence of the ambiguities of the passage, and perhaps as containing now and again fruitful suggestions in further study of what must be regarded as the unsolved problems of text and exegesis. Ehrlich reads in [35] יענני for יעני, referring the suffix to תוי and treating ספר as a second obj. of the vb. in יענני; in [36] אֶעֱדֶנּוּ for אענדנו; in [37] he treats אגידנו as a denom. of נגיד, and then strikes out [37b] as a gloss on אגידנו: מספר צערי is treated as adverbial acc. = wherever I go. Richter inserts before [35c] מי יתן בחן אתי = Oh that I had one to test me, and the book that my accuser has written; and in [36b] reads עטרת לִיָּה for לי עטרות = I would put on him a wreath as crown.]

35a. The double לי does not read well: 6 MSS, and perhaps Θ (*τίς δώῃ ἀκούοντά μου*;) 𝔖 omit (1) לי; but (2) לי would

also bear omission (see שֹׁמֵעַ in 2 S. 15[3]); and this would be better; [or, perhaps we should retain the second לי and for לי שמע read אֵל ישמע (‖ to שדי יעננני): אל would take a full stress better than לי].

הן תוי] [𝔖 ܐܢ ܐܬܘܗܝ; 𝔗 הא רגוני ד; 𝔙 ut desiderium meam (audiat Omnipotens). 𝔊 renders the whole line [35b] *χεῖρα δὲ κυρίου εἰ μὴ ἐδεδοίκειν* (cp. Che. in *EBi.* 2479, וישית ידו על שנינו). None of these, it will be observed, recognizes the meaning *Taw* or *mark*. What 𝔊 *read* is not clear; 𝔖 may have already had the reading of 𝔐, and 𝔗 (whence 𝔙 EV.) hardly justifies us in assuming a reading תַּאֲוָתִי (Be.[T]); תו may have been treated as = תאו (cp. Ibn Ezra, יש אמרים כי חסר א״לף), and this taken as a masc. form equivalent in meaning to תאוה. The question remains whether תאותי may be conjecturally restored; הן תאותי would give a parallel term to מי יתן in [a], and so [a] and [b] would become complete parallels; but הן תאותי is perhaps a rather heavy parallel to מי יתן. Ibn Ezra already connected תו here with the word as used in Ezk. 9[4]].

ספר כתב] [*the book which*, etc. (G–K. 155*h*). For כתב 𝔖 has ܢܟܬܘܒ, 𝔙 *scribat*, as if 𝔐 were יכתב; 𝔊 even more freely renders the whole text, *συγγραφὴν δὲ ἣν εἶχον κατά τινος*].

איש ריבי] the sf. referring not to ריב, but to the compound idea, איש־ריב; cf. Is. 41[11b] אנשי רִיבֶךָ, [12] אנשי מַצּוּתֶךָ; also 50[8] בעל משפטי (G–K. 135*n*). [The phrase thus means: the man who is at (legal) strife with me; cp., without the suffix and without the special legal reference (common elsewhere in ריב, *e.g.* Ex. 23[6], Dt. 21[5]), Jg. 12[2]. The meaning, the man who strives on my behalf, my advocate (שיריב בשבילי, Ibn Ezra), is indefensible: this would require רב ריבי (cp. *e.g.* Mic. 7[9], Pr. 23[11]). 𝔙 ipse qui iudicat; 𝔖 (transposing) ܕܝܢܘܗܝ ܕܓܒܪܐ.]

36. אענדנה] ענד, as Pr. 6[21] †.

עטרות] the pl. may be right, as referring to the several tiers of the crown; but perhaps עֲטֶרֶת (Be.[K]) or עֲטָרָה (Du.) should be read.

37. אגידנו] for אגיד לו (G–K. 117*x*): the double accus. after הגיד is dubious (see on 26[4]). Du. אַגִּיד (without sf.).

אקרבנו] I would *bring it near* (Is. 41[21] קָרְבוּ רִיבְכֶם), *present*

*it*, *sc.* unto him (Ges. Me. Bu. RVm.), or (Du.) I *would let him* (my adversary) *draw near* (Ps. $65^5$, Jer. $30^{21}$), *receive him*, proudly confident that he could not convict me. EVV. Di. Del. al. as intensive of Qal, expressing (Di.) a firm and dignified movement, I would *draw near* unto him; but Ezk. $36^8$ קָרְבוּ לָבוֹא is not proof of the intrans. sense of קָרַב (cf. the trans. Pi. in such cases, מִהֵר לְמֵצֹא, כִּלָּה ל); and אֶקְרְבֵנוּ cannot naturally mean anything but *bring it* (or *him*) *near*.

39. נפש בעליה הפחתי] [there is a curious difference between ancient and almost all modern interpretations of the verbal phrase; the ancient interpretation is: *I have grieved*; the modern, *I have caused to expire*. 𝔊 εἰ δὲ καὶ ψυχὴν κυρίου τῆς γῆς ἐκλαβὼν ἐλύπησα; 𝔖 ܐ (? read ܢܦܩ) ܢܦܫܗ ܝܗܒ ; 𝔗 ונפש דמרהא אפחית (on the meaning, see below); 𝔙 et animam agricolarum eius afflixi; so Wycliffe, Seb. Münster. The modern interpretation is already established in AV., and appears in most modern comm. and translations; exceptions are Me. Wr. ("have disregarded the life of its occupier"), Honth. ("dem Bauer drauf die Seele ausgepresst"), Ehrlich. The Hif. הפח occurs in Mal. $1^{13}$ † with a different sense: here it obviously expresses the causative of the idea in מפח נפש, $11^{20}$, and נפחה נפשה, Jer. $15^9$. In $11^{20}$ death might be, and is commonly taken to be, intended; but in Jer. $15^9$ it is used in reference to sensations, "figuratively of mental collapse at the death of her sons in battle" (Dr.); so in late Hebr. and Aramaic the vb. or noun is sometimes clearly used of something short of death—despondency, vexation, despair, or the like; cp. especially הלך לו במפח נפש, he went away vexed (Tanchuma cited by Levy, *ChWB* ii. 59*b*), and similarly בפחי נפש, *Rosh hashshana*, $2^6$; note also לאפחא יח נפשך, 1 S. $2^{33}$. 𝔗 (=ג' את (לאדיב), מפחת נפש = דאבן נפש, Dt. $28^{65}$. The idioms refer to the *breathing* (out), or *blowing* (away) of the soul; but this need not necessarily imply death, since Hebrew thought contemplated the departure of the soul from the body, not only at death, but also, *e.g.*, when a man is faint for lack of food (La. $1^{11}$). The phrase הפח נפש might, therefore, denote the opposite treatment to that which brings back the soul; *i.e.* to sadden or grieve as contrasted with to comfort or alleviate

(Ru. $4^{15}$); and this would give an excellent parallel, *if* בעליה could mean the labourers on Job's farms (Ɓ, Honth.); but this is improbable. Unless בעליה be corrupt, the person or persons concerned must be, in one sense or another, the owner(s) of the land].

באשה †] [seems to be more general than באשים, Is. $5^{2.4}$ †: weeds, rather than a particular kind of weed (EV. "cockle"), especially, perhaps, rank-smelling (cp. באש, הבאיש) weeds].

## CHAPTER XXXII.

1. האלה] MS Ken. 76 om.; cp. v.5. On 𝔊 see exegetical n.

בעיניו] MS Ken. 248 בעיניהם; so 𝔖𝔊: cp. Σ ἐπ' αὐτῶν, Geiger, *Urschrift*, 332 f. But "he *had become* (during the course of the debate) righteous in *their* eyes," would have required היה rather than הוא; cp. *e.g.* Gn. 27[23].

2. בָּרַכְאֵל] 𝔊 *Βαραχιηλ*. Olsh. (277[g]) treats the verbal element as imp[v]. (but see *HPN* 221): Bless, O God. Yet, as probably in Phœn. ברכבעל, Palm. בול ברך, the verbal element may be pf.: if ברכיה = יברכיה (*HPN* 216 n.), it might even be impf. (Du.).

הבוזי ממשפחת רם] cp. ובוז משפחות יחתני ואדם 31[34] (Hoffm.). For רם 𝔊 has *Ῥαμ* (*Ῥαμα*, *Ἀραμ*), *τῆς Αὐσείτιδος χώρας*, Σ *Συρίας*, 𝔗 אברהם, 𝔖 ܐܒܪܡ.

צַדֵּקוֹ] to *prove*, or *consider* (some one) *to be in the right* is expressed here, as in 33[32] (𝔐), Jer. 3[11] (𝔊), Ezk. 16[51f.] (𝔐), by the Piel, but in 27[5] by the Hif.

מאלהים] מן *rather than* as Jer. 3[11] (cp. c. 40[8]); 𝔊 *before* as 4[17], but less suitably to the present context.

3. מענה] v.[5]: *answer* is expressed by תשובה in 21[34], and also 34[36] (Elihu), or, substantially, by מלין in 8[10], and also 33[32] 36[2], מלתי in 13[17], מלין יעננני in 23[5].

וירשיעו את איוב] either (1) *and* (yet) *condemned Job*, waw conv. as, *e.g.*, 2 S. 19[29] (Dr. §§ 74, 79); or (2) *and* (therefore) *condemned not Job*, the force of the לא extending from לא מצאו to the following vb. with waw conv. as in 3[10] (n.). If לא מצאו means *they* (now) *found no* (further) *answer* (cp. v.[5]), the second rendering is best; leaving Job with the last word, they were virtually leaving him uncondemned. The same sense would be secured if *εὐσεβῆ(ν)* in A* א[c] HP[23], 𝔖 H (ܙܕܝܩ ܠܐ ܐܫܟܚ)

were the true reading of 𝔊 (not ἀσεβῆ of most MSS), and this pointed to ויצדיקו instead of וירשיעו. According to a Jewish tradition (תקון סופרים) איוב is a correction for אלהים, and the original text ran: *because they found no answer* (to Job), *and so condemned God.*

4. ואליהוא חכה את איוב בדברים] awkward even for the poor style of these vv. Hos. $6^9$ is a precarious parallel for חכה (usually construed with ל) with the acc. It is questionable whether 𝔊's ὑπέμεινεν δοῦναι ἀπόκρισιν Ἰωβ is more than a paraphrase of 𝔐; the similar rendering of RV., "Waited to speak unto Job," is certainly a paraphrase; Du., however, at the suggestion of 𝔊, inclines to insert להשיב before את־איוב: most, following Wr., read בְּדַבְּרָם את איוב: (waited) *while, or so long as, they spoke with Job.* Ehrlich, also reading and pointing בְּדַבְּרָם, but not transposing: (waited) *with,* or *beside, Job while they spoke.* Hi. inserts רעי between את and איוב. For חכה Σ has ἔπληξε (= הכה), and 𝔖 ܣܦܩ (= הִכְחַ): both unsuitable in the context.

6. ויֹּאמֶר] see $3^2$ n.

לימים] cf.. on $30^1$. The addition is not otiose, and, here, needed for the rhythm (cf. $15^{10}$ כביר מאביך ימים).

ישישים] see $12^{12}$ n. Du. *m. c.* inserts, after ישישים, בְּלִבָּם (which might rather easily have dropped out before כן על).

וזחלתי] either [(1) *I held back* (RV. Bu.), the root being זחל = زحل = ولى, *to withdraw*, which occurs in Heb. only in the phrases זחלי עפר, Dt. $32^{24}$, זֹ ארץ, Mic. $7^{17}$, used of reptiles that "crawl away to hide themselves under stones, plants," etc. (Dr. *Deut., ad loc.*); or, more probably, (2) *I was in dread* (Hi. Du.) from זחל = ذحل = ولى; this does not occur elsewhere in OT., but it is found in the old Aramaic inscription of Zakir, king of Hamath (9th cent. B.C.), who records that Baal Shamain said to him [אל תזחל כי אנה . . . עמך ואנה אחצלך מן כל מלכיא (A 13), *be not afraid, for I . . . am with thee*, etc., and is common in later Aramaic with the regular substitution of *d* for the *s* of old Aramaic. In Arabic the same root survives in ذحل, *blood-revenge*; see Nö. in *ZDMG* xl. 741, liv. 163. 𝔊, guessing, ἡσύχασα].

מֵחַוֹּת] חִוָּה Aram. for הגיד: vv.[10. 17] (as here with דֵּעַ), 15[17] 36[2], Ps. 19[3] †; cf. the subst. אחותי, 13[17] (n.).

דעי] דֵּעַ (masc. of דֵּעָה or דַּעַת) vv.[10. 17] 36[3. 4] (דֵּעוֹת) 37[16] (דֵּעִים) †.

אֶתְכֶם] [For the double acc. after חוה, cp. the similar construction with הגיד in 26[4]; but see n.]. Bu. Be., perhaps, אִתְּכֶם.

7. ידיעו] the pl. by attraction, as 15[20]. [Read defectively (ידעו) by 𝔊, and treated as Qal: the ‖ favours 𝔐.]

8. אכן] a strong asseverative, often used to introduce emphatically the statement of a *fact*, after what had been, mistakenly "said" or thought (Zeph. 3[7], Jer. 3[20] 8[8], Is. 49[4] 53[4], Ps. 31[23] 82[7]; *Lex.* 38*b*). [Here only in Job.]

רוח היא באנוש ונשמת שדי תבינם] [The syntax of the v. is best explained as follows: רוח is pred., תבינם, a noun sentence, is the subj., and היא is an anticipation of the subject, as is הוא in La. 1[18], הנה in Is. 51[19], הם in Pr. 30[24] (cp. Dr. § 201 (1)). The pred. רוח is doubly qualified: it is the רוח *of the Almighty*, and it is that רוח *entering into* (ב), or imparted to, *man*; in prose these two qualifications would stand in a single clause רוח שדי באנוש, but the requirements of parallelism and rhythm call for two parallel terms (נשמה and רוח), and distribute the qualifying clauses between the two lines. To insert אל after רוח (Bi. Bu.), cp. 33[4] 𝔐, and πνεῦμα θεοῦ (Σ here) rhythmically overloads the line; to substitute אל for היא would make line [a] an easy sentence but an irrelevant assertion; irrelevancy is the objection also to RV. "there is a spirit in man"; though syntactically this is possible. Du., dissatisfied with all explanations of 𝔐, proposes תאיר אנוש for היא באנוש, and renders: the Spirit (viz. of God) enlightens man].

9. לא רבים] can mean naturally only "not many," or, less obviously, "not great men" (EVV.). Di. Hi. De. take *grandes* in the sense of *grandævi*, but it is doubtful whether רב,—and especially רבים,—standing alone, would have this sense unless clearly suggested by the context, as by the antithesis of צעיר in Gn. 25[23] ורב יעבד צעיר (but Bu. even here would render, *the greater*); Bu. Be.[T] לא שָׂבִים (15[10]), a neat change, 𝔊 πολυχρόνιοι, 𝔖 ܣܘܓܐܐ ܕܝܘܡܬܐ, 𝔙 *longævi*, whence

Ley לא רַבִּי ימים, Du. Be.[T], better, לא רֹב יָמִים (note 𝔖; and cf. [7] רֹב שנים).

**10–17.** [Vv.[12. 15. 16. 17] (except for a fragment, see below) and the words עד תחקרון מלין in [11] are absent from 𝔊[1], and were absent from the original text of 𝔊, their place being subsequently supplied from Θ. But this, as Be. points out, does not justify the inference (Bi.) that [15–17] (Hatch omits [11–17]) were absent from the original text of 𝔊; on the other hand, *πάλιν λαλήσω*, at the beginning of [18] = עוד in [16b] + אענה in [17a], and represents an abbreviation by 𝔊 of a text that need not have been very different from the existing text of 𝔊. Even if this text is in some disorder, 𝔊 is of little use as a guide to reaching a more primitive text. V.[10b] is repeated at [17b], and in [17] forms an exact formal parallel to [17a]; so that if the repetition is not original, it may be [10b] rather than [17b] that is intrusive. Of proposed reconstructions Du.'s would be preferable to Bu.'s, if either were needed: Du. omits v.[10] (except לכן) and reads the rest in the order [9], לכן of [10 + 15], [16. 17. 11a. b. 12a. 11c. 12b. c. 13. 14. 18]; Bu. omits [11. 12. 15–17], and reads the remainder in the order [9. 13. 14. 10]. Bu. treats [11] and [12] as tristichs, as which they would stand apart from the surrounding distichs; [11] might well be a tristich, [12] less naturally; at the same time, even when transposed (as by Du.), [12a. 11c] do not form a very happy distich, nor one that is rhythmically beyond reproach; this might be due to these lines being glosses, or to some other textual disorder at this point.]

**10.** ישמעה] 2 MSS, 𝔊𝔖𝔙 שמעו: so Hi. Bu. Be.[T]. This agrees with the fact that Elihu is here addressing the friends (vv.[6. 11 ff.]): still Di. (though he allows that this "im Grunde besser passt") points out that he has Job distinctly in mind (cf. 33[1]), that it is "at least not impossible" that at the end of a paragraph he might invite him particularly to attend, and that the correction of שמעה into שמעו is easier to understand than the opposite change.

אף] frequent in Elihu (Bu.); [see 34[12. 17] 35[14] 36[16] 37[1. 11]].

**11.** הוחלתי] the Hif. also v.[16]: elsewhere in the book the Pi. יִחֵל.

אָזִין] contracted from אַאֲזִין which is read by 5 MSS Ken.; cf. וַיָּאֵצֶל, Nu. 11[25] (G–K. 68*i*).

עד] different from אל or ל, and implying not listening *to* something *present*, but (Bu.) "listening eagerly *for* something *expected*": I listened *even unto* your reasons, *until* your reasons came (cf. [c]): "listened *for*" (EVV.) is adequate in English.

תבונותיכם] *your understandings*, *i.e.* words or speeches in which your understanding would declare itself: EVV. *reasons* is a fair paraphrase.

12. וְעַדֵּיכֶם] with counter-tone for וַעֲדֵיכֶם [G–K. 103*o*]. עד itself is peculiar (for 38[18] is not parallel),—probably (Di.) as in [11].

אין לאיוב מוכיח] [cp. אין לו מקים, Jer. 50[32]; אין לי מכיר, Ps. 142[5]; אין לה מנחם, La. 1[2] ([9. 17] א' מ' לה); אין משיע לה, Dt. 22[27]; דרש אין לה, Jer. 30[17]. In these cases ל does not introduce the obj. of the part.—for an emphatic *prefixing* of the obj. there would be no reason—but goes closely with the אין, as obviously when אין negatives a noun (*e.g.* Gn. 11[30]); cp. *Lex. s.v.* אין 3. With the מ in [b] (מכם) after אין ל, cp. La. 1[2]].

13. פן] = (Beware), *lest*, as 36[18], Is. 36[18].

ידפנו] *drive him away*. 1 MS ירדפנו, *pursue him* (so Grä.); 1 MS יהדפנו, *thrust away* (2 K. 4[27]).

14. [ולא ערך אלי מלין ובאמריכם לא אשיבנו] The connection between the two lines, and of both with what precedes, is not clearly marked, and has been differently explained. Bu., *e.g.*, says "the meaning is: his weapons can do *me* no harm, for my (weapons) are different from yours"; on this view v.[14a] is antithetical to the sense of what precedes, viz., that Job has silenced and thereby got the better of the friends, and [14b] is a reason for [14a]; but neither the antithesis nor the reason is clearly expressed: on Bu.'s view we should expect at least to find אלי prefixed to לא ערך, כי instead of ו before באמריכם, and יערך impf. for ערך pf. Similar objections lie against other explanations of 𝔐. The presence of the parallel terms מלין and (ו ב)אמרי(כם)—at the end of the first and beginning of the second lines respectively (cp. Gray, *Forms of Hebrew Poetry*, p. 67 f.)—suggest that the lines were originally

more exact parallels than in 𝔐; if they were, לא ערך conceals a parallel to לא אשיבנו, and אלי, perhaps, to כם—in ובאמריכם. As a matter of fact these concealed parallels reappear, if we assume the loss of two letters (one perhaps later than 𝔊) by haplography, and the mutilation (also perhaps later than 𝔊) of ה into י; read כְּאֵלֶּה (or לֹא־אָעֵד, Bi.) לא אֶעֱרֹךְ for לא ערך אלי: τοιαῦτα, in 𝔊's paraphrastic rendering of $14^{a}$ ($14^{b}$ is omitted in 𝔊) ἐπετρέψατε λαλῆσαι τοιαῦτα ῥήματα, is, of course, the exact equivalent of כאלה; cp. τοιαῦτα πολλά = כאלה רבות in $16^{2}$; the weight of 𝔊's support for כאלה would be greater but for a tendency of the version to insert τοιαῦτα (*after* the noun, however, and not as here and in $16^{2}$ before) when it was certainly not in its Hebrew text: see $15^{4.13}$ $33^{16}$, and cp. $39^{14}$ (= $40^{4}$), but not $8^{18}$, where τοιαῦτα = כ (at the end of v.17) and הן (at the beginning of v.18).]

ולא] 𝔖𝔙 omit the וְ; whether it was in the text paraphrased (see last n.) by 𝔊 is quite uncertain.

15. הערתיקו] the "internal" Hif., with a (virtually) intrans. sense (G–K. 53*d*), as Gn. $12^{8}$ $26^{22}$. 𝔊 (Θ) ἐπαλαίωσαν ἐξ αὐτῶν λόγους (from the sense of ערק in $21^{7}$, and in Aram.).

16. והוחלתי] Ew. Hi. De. Di. Du.: And should I wait (והוחלתי) because they speak not? for the ו consec. with the pf. introducing a question, see Dr. 119γ, G–K. 112*cc*: cf. Ezk. $18^{13.24}$, Nu. $16^{16}$, Is. $66^{9}$ ועצרתי, and Ps. $50^{21}$ והחרשתי (Dr. 104). As Bu. observes, as the emphasis rests on the speaker, ואני אוחיל would be expected; but "And I waited" (והוחלתי, with simple *waw*), etc., yields a very poor sense, besides equally needing the emphatic pron. (ואני הוחלתי). It may be noticed, however, that the emphatic pron. follows (twice) in 17. [Ehrlich והחלותי, *and so I begin*; but the אני would still be as much missed.]

17. אַעֲנֶה] the punctuation as Hif. (Qoh. $5^{19}$†, where the מ' in אַעֲנֶה is probably dittographed) is very strange: probably אֶעֱנֶה חלקי was avoided, as the construction was felt to be awkward, and אַעֲנֶה חלקי was intended to mean, "I will *make* my part *answer*." Ew. conjectured (§ 192*c*, n. 2) that it was a proverbial saying, meaning (הֶעֱנָה, a denom. from מענה, a

*furrow*[1]) "I also will *furrow* my own field!" fig. for, do the part that belongs to me. The explanation is clever, and might well be right, but it is precarious. If אענה means *will answer*, אֶעֱנֶה must be read.

חלקי] acc. of reference, *as regards* my part: Gn. [41[40]] (G–K. [118*h*]); or a kind of cogn. acc.? or, answer my part (respond to its call)? [or, rather, so the parallelism suggests, *make reply with my portion* (cp. 15[2] n.): see exegetical n.]. Ehrlich לִקְחִי—excellently, if emendation is necessary.

18. כי] The line is somewhat short: hence Ley כי פִי מלאתי, Be.[K] אנכי for כי, Du. either אנכי or אני כי.

מלתי] for מלאתי (so *c.* 20 MSS): cf. 1[21] יָצָתִי (G–K. 23*f*, 74*k*).

19. הנה] Bi. Ley, Be.[K] *m. c.* הֵן.

יבקע] the tense is expressive (Dr. § 37 ff.): EVV., excellently, "*is ready to* burst." As regards the syntax, בטני "is conceived as its gramm. obj. on the principle of 22[9]" (Di. Bu. G–K. 121*b*), or (Du.) יבקע may be a clerical error for תִּבָּקֵעַ, due to the preceding יפתח; so Bu. (alt.) Be.[K], 𝔊 ὥσπερ φυσητὴρ χαλκέως (as though חָרָשִׁים כאבות); 𝔖 ܘܢ ܐܝܟ ܕܦܘܣ (as though (Be.) בְּאֹבוֹת חָדָשִׁים!).

20. וירוח לי] 1 S. 16[23] † וְרָוַח לשאול: cf. רָוַח, Est. 4[14]; רְוָחָה, Ex. 8[11], La. 3[56], + Ps. 66[12] (for רְוָיָה).

21. וְאֶל־אדם] MS [597] (de Rossi) וְאֵל for וְאֶל, *i.e.* and unto God, being a man, I will not use fair titles; but the form of the Hebrew is improbable. Be.[K] (with a ?) ואף אֵל for ואל אדם.

אכנה] [22], Is. 44[5] 45[4] †.

22. כי לא ידעתי אכנה] The constr. of the impf. is more Syriac than Hebrew: see Dr. 163, *Obs.*; G–K. 120*c*; Nöld. *Syr. Gr.* § 267. Cf. Is. 42[21] יאדיר . . . חפין, 47[5], La. 4[14]. [Richter כי לוּ אֶל רֵעִי אכנה, and in [b] יִפְשְׁנִי for ישאני.]

[כמעט] cp. Ps. 2[12] 81[15].]

[1] ["On מענה, the furrow (cp. Ps. 129[3]), at the end of which the ploughman turns, see Dalman, *ZDPV*, 1905, p. 27 ff. . . ﻣﻌﻨﻰ still means a furrow in Palestine" (Dr. *Samuel*[2], p. 109, on 1 S. 14[14]). Cp. *Ohal.* 17[2] (cited by Levy, *s.v.*) חרש חצי מענה, if any one has ploughed the half of his furrow.]

## CHAPTER XXXIII.

1. ואולם] *Howbeit*, "breaking off, and turning aside to a new subject, as $14^{18}$" (Di.). [אולם, common to the Prologue, the Dialogue, and Elihu, is a favourite word in Job ($1^{11}$ $11^{5}$ $12^{7}$ $13^{4}$ $14^{18}$ $17^{10}$ with וְ as here, and $2^{5}$ $5^{8}$ $13^{3}$† without), occurring in this book as frequently as in the whole of the rest of the OT.]

2. הנה נא] as $13^{18}$ $40^{15f.}$; *Lex.* 609*b*.

[בחכי] חך, strictly the palate or roof of the mouth, is here used in synonymous parallelism to פי, as in Pr. $5^{3}$ $8^{7}$ to שפתים, in reference to speech: cp. also $31^{30}$.]

3. My words are (= embody) the honesty of my heart, And the knowledge of my lips they utter purely or sincerely (adv. acc.; or, *as something pure* or sincere). Cf. שׂפה ברורה, Zf. $3^{9}$. Be. Du. לבי אמרי דֻעת שפתי ברור מללו (Du. יָשִׁק) רָחַשׁ, My heart *is astir* (Du. overflows) with words of knowledge, My lips speak that which is pure: רחש, as Ps. $45^{2}$; יָשִׁק, as Jl. $2^{24}$, הֵשִׁיקוּ היקבים תירוש ויצהר, $4^{13}$. רחשׁ is excellent (Ps. $45^{2}$); but it deviates much more from 𝔐 than יָשִׁק. Either Be. or Du. give a couplet superior stylistically to 𝔐: but the loss of ישר is considerable. 𝔖 om. דעת, so Grimme, St. (keeping ᵃ as 𝔐), "And my lips speak that which is pure"; but it is not clear that 𝔖 did not *read* דעת, a strictly *verbal* rendering may not have been intended.

5. השיבני] see on $13^{22}$. [ᵃ is rather short: 𝔖 + ܦܬܓܡܐ (ct. v.$^{32}$), which does not necessarily imply that דבר was read, for cp. $13^{22}$ 𝔖. 𝔊 + πρὸς ταῦτα, whence Du. אלה, Ley על־זאת, Nichols לזאת.]

ערכה] מלין ($32^{14}$) or משפט ($23^{4}$) might be supplied; but התיצבה suggests (Del. Bu.) that מלחמה is in the poet's mind:

ערך with ellipse of מלחמה is not unfrequent (*Lex.* p. 789*b*); probably, indeed, the word is intended to suggest both ideas.

התיצבה] in a military sense, as 1 S. $17^{16}$, 2 S. $23^{12}$.

6. כפיך] בְּפִי, as [Ex. $16^{21}$ כפי אכלו, each *in proportion to* his eating; so here lit. I am *in the proportion of* thee as regards God, *i.e.* I stand towards God even as thou dost (*Lex.* 805*b*)] Grä. St. בְּמוֹךָ.

לאל] [Be.$^{K}$ (?), Ehrlich לֹא אֵל].

קרצתי] In NH. קָרַץ is used of a baker *cutting* off pieces of dough, or of cutting off grapes in a lump with the cluster (*NHWB* iv. 388*a*).

7. אבכפי] from אָכַף†: cf. the vb. Pr. $16^{26}$ נפש עמל עמלה לו כי אכף עליו פיהו. The √ is common in Syr. [and Jewish Aramaic, cp. מה איכפת ליה, *What does it matter to him? What concern is it of his?* examples in *NHWB* i. 77*b*, 78*a*. ܟܦ ܠܝ ; Pr. $6^{7}$, ܟ, *there is no one to urge*, or *compel*, *him*: ܠܝ ܐܝܟ ; ܐܝܟ ܠܝ = *οὐκ ἀνάγκη λέγειν νῦν* (these and other examples in PS. 189*a*). Thus *urgency* rather than *pressure* (RV.) should be the force of אכף]. 𝔊 *ἡ χείρ μου* = בַּפִּי (cf. $13^{21}$): so Ol. Hi. Wr. Hfm. Sgf. Be. Bu. Du.,—with, naturally, תכבד (Be. Sgf. Bu. Du.). But the Aramaism may well be original: the other words of $13^{21a}$ are not quoted exactly.

8. מלין] מליך would be more natural (Bi. Bu. Du. Be.), though not (Bu.) exactly necessary. 𝔊$^{K,A}$ 𝔖 express the pron.; but the case is not one in which we can be sure that they *read* it. EVV. insert "thy" in italics.

9. בלי פשע] [For בלי with a noun (*without* . . .) forming a negative clause synonymous in meaning with a preceding adj., see $24^{10}$, Ps. $63^{2}$].

חַקְּךָ†] an Aramaism, from the √ ܢܚܫ, ܢܫ (rare), to *rub* or *cleanse*, especially the head.

10. הן] Oo. Be.$^{K}$ והוא.

תנואות] Nu. $14^{34}$†. הניא is to *frustrate* or *thwart* a purpose, Ps. $33^{10}$; to *annul* or *disallow* a vow, Nu. $30^{6}$: so תנואה in Nu. $14^{34}$ (וידעתם את־תנואתי) is my *frustration* (*sc.* of your purpose; RV. paraphrasing *my alienation*); and here תנואות

are *frustrations, i.e.* vexatious interferences with my plans (cf. $17^{11}$). But it is highly probable that תְּאֻנוֹת should be read (so Wr. Bu. Du. Be. Barth), i.e. *occasions* or *opportunities* (viz. of hostility), from אָנָה (Arab. *'anā'*, to *come at the right time*), to *bring at the right time*, or *opportunely*, Ex. $21^{13}$ והאלהים אִנָּה לידו; Hithp. to *make an opportunity for oneself*, seek a quarrel, 2 K. $5^{7}$ כי מִתְאַנֶּה הוא לי; Jg. $14^{4}$ כי תְּאֲנָה הוא מבקש מפלשתים. This sense is already expressed by 𝔖 (ܡܬܟܠ).

**11. יִשָּׂם**] point יְשִׂם: see on $13^{27}$.

**בסד**] See on $13^{27}$. [V.[11] (Bi. Du. om.), like [10b] from $13^{24}$, is cited verbatim, except for the necessary changes in the persons, from $13^{27}$: ct. [9. 10a] which summarize some of Job's charges, but with new terms (חפּ, תנואות).]

**12. זאת**] acc. of respect, "*as regards* this," Anglicè, "*in* this": so (with זאת) $19^{26}$ (si vera l.), Ezk. $20^{27}$†. Ew. Di. Del., and in effect RVm. "'Behold, in this thou art not in the right,' (so) I answer thee"; but the parenthetical אענך is un-Hebraic (though, cf. Ex. $5^{16}$ אֹמְרִים). RVm. "Behold, in this thou art not just, I will answer thee"; but no answer to the complaints made by Job follows. [אענך is thus, probably, corrupt: possibly it is a variant of יענה(לא) in [13]: 𝔊 in both vv. has *οὐκ ἐπακήκοέν μου*· Still the simple omission of אענך would leave [12a] rhythmically rather deficient.] 𝔊 *πῶς γὰρ λέγεις, Δικαιός εἰμι καὶ οὐκ ἐπακήκοέν μου;* whence Bi.[1] הן זאת ולא יענני (Bi.[2] צדקתי (with the reading צעקתי, cf. $19^{7}$ $30^{20}$); Du. הנה אם אצעק לא עָנָה, Behold, if I cried, he would not answer (? יַעֲנֶה); Be.[K] הֵךְ תאמר צדקתי ולא אֶעֱנֶה (ולא אענה, as $19^{7}$; הֵיךְ, as [1 Ch. $13^{12}$ (‖ איך, 2 S. $6^{9}$), Dn. $10^{17}$†)]. Of these Be.[K] has the advantage of adhering most closely to 𝔊; but תאמר for זאת and the transposition of לא are both violent changes.

**כי ירבה אלוה מאנוש**] רבה in the sense of to *be great* [occurs here only in reference to persons: of things, Gn. $43^{34}$. The כי is commonly taken to be causal: it might introduce the explication of זאת (pointing forward as in $10^{13}$), if the following clause were suitable: this it is not in 𝔐, for we cannot translate 𝔐 with Ehrlich, that God acts too severely against men. But ירבה may be corrupt]. 𝔊 *αἰώνιος* (apparently =

מֵעָלָם) *γάρ ἐστιν ὁ ἐπάνω* (apparently עלין for אלוה) *βροτῶν*, whence Du. מַעְלָם for כי ירבה, God *hideth* (his eyes) from men (מַעְלָם with ellipse of עיני, as Ps. 10[1]). But the change is very violent, besides being, in fact, not necessary.

13. רִיבוֹתָ] G–K. 73.

כי כל דבריו לא יענה] The older renderings, "For he giveth not account of any of his matters" (AV., RV.), "is not responsible for" (Ges. Del.[1]), are inconsistent with the meaning of עָנָה; "all his words he answereth not" (= answereth not a single word) (Schl. Kamph.) presupposes (Di.) דָּבָר for דבריו. 𝔐 can only be rendered (Del.[2]), That he answereth not any of his (man's, v.[12]) words (appeals): but, as Job is the only man of whose treatment by God Job complains (19[7] 30[20]), it is both more pointed and far more natural to read for דבריו either דבריך (Hi. Di. Sgf. Bu. Be.), or, following 𝔊's paraphrase (*λέγεις δέ, Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοέν μου πᾶν ῥῆμα;*) דברי, with כי introducing the direct narration, G–K. 157*b* (Bi. Du. Be. alt.).

14. בשתים . . . באחת] *in one way . . . in two ways;* EVV. *once . . . twice*; but, as Del. points out, *once* is אחת and *twice* שתים, 2 K. 6[10], Ps. 62[12] [also c. 40[5]], and באחת is never = בפעם אחת.

ובשתים לא ישורנה] שור, as 35[13]; see also 7[8] 17[15] 20[9] 24[15] 34[29] 35[5.14]: לא ישורנה = *without* . . . Dr. § 162. Sgf. Bu. St. לא תשורנה, And in two, without *thy* perceiving it; Grä. לא ישמענה, And in two, without his hearing it; 𝔖 (ܠܐ ܢܫܡܥ), 𝔙 (repetit), whence Mich. Be.[T. K] לא ישנה (or Be.[T] לא ישננה), And in two he *doth not repeat it*,—but this disagrees with the sequel (in which God is said to speak in more than one way); Du. Be.[K] alt. (cf. 𝔖 *οὐκ ἀκυρώσει αὐτόν*) לא ישיבנה, And in two he *doth not reverse it* (viz. what he has said, his teaching, warning). [Ley, Peake אם לא ישורנה.]

15. חזיון] 6 MSS, and perhaps 𝔖𝔙 (𝔊 also has *ἐν*), בחזון. 𝔊 *ἢ ἐν μελέτῃ* = בהגיון.

בנפל תרדמה על אנשים] = 4[13b]: here probably a gloss from 4[13b] (Bi. Du. Be. Bu. St.): notice (Du.) the recurrence of אנשים in 16[a].

16. ובמסרם יחתם] [both words are very ambiguous: the

vb. may be (1) יַחְתֹּם (𝔐), *seals*, *i.e.* impresses a seal on, or perhaps, metaphorically, *concludes*: cp. especially the Arabic in, *e.g.*, ختم القران, he concluded (the reading of) the Qoran, خاتم النبيين, the seal, *i.e.* the last, of the prophets: or (2) יְחִתֵּם (𝔊: see below), *dismays them*; the prep. ב may be *by means of* (after יְחִתֵּם), or it may introduce the obj. of יַחְתֹּם (though for this 37[7] gives only a precarious support). מסרם, which 𝔐 supplies with what is probably a conflate punctuation (מֹסָרָם), may be (1) מֹסְרָם *their fetter* (12[18] n.), which may be indicated by 𝔐's מֹ (the *scriptio defectiva* being then as in 39[5]) instead of מֶ; or (2) מֻסָרָם (so 1 MS, de Rossi), *their discipline* (*i.e.* the discipline imparted to them), which may be indicated by 𝔐's סָ instead of סֶ, which would have been required for the meaning fetter; or (3) מֻסָרִם, *disciplines*, *admonishments*, though the pl. does not occur elsewhere. If the noun be מֻסָר, does it mean discipline in the sense of suffering (Di. Ehrlich; cp. the Mishnic יסורין), or disciplinary *instruction*, or *warnings* (Bu. Dr.)? In favour of the latter is 36[10], where the parallel strongly suggests that מוסר is something *spoken* to man, not something suffered by him; and it is against the former that the method of instruction through suffering is first developed from v.[19] onwards]. 𝔊 *ἐν εἴδεσιν φόβου τοιούτοις αὐτοὺς ἐξεφόβησεν* (*Ἀ πλήξει αὐτούς*: 𝔖 ܢܡܟܟ ܐܢܘܢ); whence for יַחְתֹּם, Wr. Bi. Hfm. Bu. Du. Be יְחִתֵּם: Du. Be. also, for מוסרם, מוֹרָאִים (Dt. 4[34]): Be. alt. בְּמַעֲרָצִים, but *ἐν εἴδεσιν* corresponds rather to מַרְאִים, *visions*. [Perhaps we have in *εἴδεσιν φόβου* traces of a double rendering of מֹרָאִים: (1) *εἴδεσιν*, (2) *φόβοις*; for *τοιούτοις*, see n. on 32[14]. Nichols, after 𝔊, במראי מורים.]

17. להסיר אדם מעשה] Rd. after 𝔊 (*ἀπὸ ἀδικίας*), 𝔖 (ܡܢ ܥܒܕܘܗܝ), 𝔙 (ab his quae fecit), 𝔗 (מן עובדא) מִמַּעֲשֵׂהוּ: so virtually EVV. (*from his* in italics), Di. al., מעשה being understood from the context (cf. פָּעֳלָם, 36[9]) to be an *evil* deed (*facinus*). Bi. Du., following 𝔊 more closely, מֵעִוְלָה; but (Bu.) *ἀδικία* may be only an explanation of מעשה. Be. either מֵעֹשֶׁק, or מִפָּשַׁע, or מִמַּעֲשֵׂהוּ. [Ehrlich quite differently: להסתיר מאדם מעשהו, retaining [b] unchanged.]

וגוה מגבר יכסה] גְּוָה, the Aram. form [as, *e.g.*, in Dn. $4^{34}$, 𝔗 Is. $3^{27}$] for גְּאָוָה, as $22^{29}$, Jer. $13^{17}$; יכסה . . . להסיר וְ, as Is. $10^{2}$ and often, Dr. § 118. To *hide* pride from man yields, however, a poor and doubtful sense: to *hide* is not = to *withdraw*, *wean from* (Del.). Hence Di. Du. Be.$^{K}$ (as an alternative, see below) יְכַלֶּה; Reiske, Bi.$^{2}$ Bu. Du. alt. יְכַסַּח, *cut away* (as with a knife or sickle; Is. $33^{12}$ כְּסוּחִים קוֹצִים, Ps. $80^{17}$ † כְּסוּחָה, of a vine). 𝔊 τὸ δὲ σῶμα αὐτοῦ (= גְּוֹה ($20^{25}$ n.): so also 𝔖 (ܦܓܪܗ ἀπὸ πτώματος ἐρρύσατο; hence Bi.$^{1}$ וגוה מִשֶּׁבֶר יפצה (פָּצָה, to *rescue* (Aram.), as Ps. $144^{7}$); so Be.$^{K}$ (as an alternative), with יִפְדֶּה alternative for יִפָּצֶה.

18. יחשך] carrying on להסיר[17]: *that he may*, etc. (Di. De. Bu. RVm.). [Du. ויחשך or לחשך: but for the absence of waw in 𝔊𝔖, cp. Is. $64^{1}$, Pr. $2^{2}$.]

מני] see on $6^{16}$ and $31^{7}$.

וחיתו] חַיָּה a late syn. for נפש, and probably properly (Hengst. Bu.) an adj. *the living one* (*sc.* נפש: cf. נפש חַיָּה, Gn. $2^{7}$, al.; and יְחִידָה, Ps. $22^{21}$ $35^{17}$; except $38^{39}$, always ‖ to נפש, and except $33^{20}$, in the ‖ following clause): vv.$^{22.\,28}$ $36^{14}$, Ps. $78^{50}$ (לא חשך ממות נפשם וְחַיָּתָם לדבר הסגיר), $143^{3}$ (in the orig., Ps. $7^{6}$ חַיִּי), perhaps $74^{19b}$; and of the soul, as the seat of *appetite* (v.$^{20}$ n.), $33^{20}$ $38^{39}$ †.

מעבר בשלח] cf. פדה נפשו מעבר בשחת[28], and $36^{12}$ בְּשֶׁלַח יַעֲבְרוּ. שֶׁלַח is a late word ($36^{12}$, Jl. $2^{8}$, 2 Ch. $23^{10}$ (for כֵּלִים in the ‖ 2 K. $11^{11}$) $32^{5}$, Neh. $4^{11.\,17}$ †) for *missile*, *dart* (Arab. *silāḥ*, weapon): עבר ב׳ is rendered by Di. (cf. EVV. perish *by*) *pass away* (= disappear, perish; cf. $34^{20}$ (ויעברו), *through* or *by* the missiles of Divine retribution; by Hi. De. Bu. Du. *pass on into* (cf. v.$^{28}$ מֶעֱבַר בשחת) the missiles, fig. for, rush into destruction unconsciously, De. remarking that עבר, sq. ב׳, has the presumption of meaning to "pass on *into*" (as v.$^{28}$). Du.'s בִּישֵׁאוֹלָה (both here and $36^{12}$) forms an excellent ‖ to ª, and is in itself very suitable (Bu.'s objection that it is "without parallels" is only partly true: there are many cases of the ה *loc.* after ב, as Jos. $15^{21}$ בַּנֶּגְבָּה; and Ps. $9^{18}$ לִשְׁאוֹלָה occurs); but it is venturesome to make the same correction *twice* (here and $36^{12}$); and unusual expressions are char-

acteristic of Elihu. 𝔊 ἐν πολέμῳ is evidently a paraphrase of 𝔐.

19. וְהוֹכַח] the tense is correct, the pf. with *waw cons.* describing what is likely to happen often (cf. $^{20a}$, and the bare impf. $^{21a}$). 𝔊𝔖𝔙 והוכח not altering the sense [but giving, as in $^{16}$, an active cstr.; 𝔊𝔏 also supply an obj.]. It might have been expected, however, that the new case would be introduced more distinctly (cf. 𝔊 πάλιν δέ): hence (Du.) it would be perhaps better to read גַּם יֻכַּח; Be.$^{K}$ Bu. אוֹ יוּכְחַנּוּ. But 𝔊 πάλιν may be merely explanatory.

מכאוב] [here only in Job; in $2^{13}$ $16^{6}$ כאב].

משכבו] 𝔊𝔙, Bi. Grimme, Be.$^{K}$ משכב [as in v.$^{15}$: note the similarity of the expressions describing the occasions or means of Divine discipline בתנומות על משכב, במכאוב על מ׳].

וְרִיב] so Kt. Hi. De. Dav. Bu. RV.: "While the strife of his bones is perennial": רוֹב, Qrê, Or. (both Kt. and Qrê) 𝔊 (Θ) (πλῆθος), 𝔖 (ܣܓܝ), 𝔗 (סוגעי), 𝔙 (omnia), Ew. Di. RVm. Du.: "While the multitude of his bones (*vid.* $4^{14}$) are firm" (Du. *are lamed*: אֲשֶׁר for אֶתָן after 𝔊 (Θ) ἐνάρκησεν 𝔙 marescere facit). Fried. Del. explains רִיב from Assyr. *rōb* = *ἐκλείπειν, to vanish* (*HWB* 614 f.). Sgf., for רִיב or רוֹב, גֶּאֱב, Be. רֶכֶב (cf. Pr. $12^{4}$ בְּרָקָב בעצמותיו, $14^{30}$ וְרָקָב עצמות קנאה, Hab. $3^{16}$ רקב בַּעֲצָמַי: for רקב see on $5^{3}$).

20. וְזָהֲמַתּוּ חַיָּתוֹ לֶחֶם] The pf. with *waw cons.* (frequent.), as v.$^{19}$. זָהַם † only here (but *vid.* on $6^{7}$). Aram. זְהִים is to *be foul*, $38^{14}$ 𝔗 כְּסוּ זְהִים, a *soiled* garment; Syr. ܙܗܡ is to *make foul*, ܡܙܘܗܡ, *fetid*; Arab. *zahima* is to *stink*, or *be fetid* (Lane, 1263), *zahama* is to *repel* (Freyt.: cf. Daûd Alfâsi, as cited by De.); and חַיָּה here, as in $38^{39}$, is a syn. of נפש (v.$^{18}$ n.), as the seat of *appetite* (Ps. $107^{9}$, Is. $5^{14}$ and often). Hence 𝔐 may be rendered: (1) His appetite *maketh* it, bread, *foul*, i.e. *treats it as loathsome* (the sf. in זהמתו anticipating the obj.: see $29^{3}$ n.); so (virtually) EVV. *abhorreth bread*; or (2), from the Arab., His appetite *makes* him *repel* bread; so virtually Di. De. The Arab. *repel* (unless *zahama* means properly to *loathe*) is somewhat remote; so (1) is preferable. The anticipatory sf. is,

however, rare, and often textually doubtful (see $29^3$ n.), and its use here seems gratuitous: so prob. זְהֻמָה (cf. on $6^7$) should be read (Du. Be.; Bu. alt.).

**21.** יִכֶל] for the juss. form, see on $13^{27}$ $18^{9.12}$ (Dr. § 172).

מֵרֹאִי] in pause for מֵרֳאִי, as 1 S. $16^{12}$ (טוֹב רֹאִי); so חֹלִי, יֹפִי, etc. (G–K. 29*m* end, 93*z*). *Away from seeing* (= so that it cannot be seen; so Hi. De.): מן, as Gn. $23^6$ $27^1$, Is. $23^1$. The rendering *vom Ansehen* (or *vom Ansehnlichkeit*) *weg*, *without fair appearance* (Di. Bu.; De. perhaps preferable), seems to put more into רֳאִי than it contains, making it = מַרְאֶה, which does mean not only *appearance*, but also *fair appearance*; in 1 S. $16^{12}$ ראי has itself a neutral sense, and the expression only means definitely "*good*-looking" through טוֹב. Du. Be. מִרָזִי (Is. $24^{16}$ †), *through leanness*; but "as Is. $24^{16}$ is dubious, read then מֵרָזוֹן" (Bu.), as Is. $10^{16}$. 𝔊 *ἕως ἂν σαπῶσιν αὐτοῦ αἱ σάρκες*, not expressing מראי.

ושפי] [עצמתיו is ‖ to בשרו in [a]: presumably, then, ושפי is parallel to יכל, and לא ראו to מראי; but the two last terms are suspiciously alike, and not improbably לא ראו is a corruption of מראי which was repeated from [a] to the extrusion of the original parallel term in [b] (cp. $8^3$ n., and *Forms of Hebrew Poetry*, 295 f.). 𝔊 may be a paraphrase of 𝔐, or of some earlier form of the text; in it *κενά* (whence King in *JThS* xv. 79 לָרַק, rendering, very hazardously, *with emaciation*) corresponds to לא ראו, *καὶ ἀποδείξῃ* to ושפי. The root שׁפה in OT. occurs elsewhere only in the Nif. part נשׁפה (הר), Is. $13^2$, a *wind-swept*, *bare* mountain, and the noun שפי, pl. שפיים, of hills that were *bare*, or *wind-swept*, possibly also in the obscure שפות, *cream* (?), or *cheese* (?), 2 S. $17^{29}$. In Arabic سفا is used of wind lifting up and carrying away dust, as, *e.g.*, سفت الريح التراب; hence the commonly accepted explanation of נשׁפה, שפי in Hebrew as applied to hills. Here, if the text is correct, the word might mean *bare*, denuded of flesh (cp. سَفًا, *emaciation*), and must have some such sense, if עצמתיו לא ראו is correct, and really means *his bones which were* (*formerly*) *not seen* (because covered with flesh); cp. 𝔙 et ossa, quæ tecta fuerant, nuda-

bantur, and Yahuda (who in *JQR* xv. 712 f. equates שפף with شف to be transparent) *his bones become visible.* Certainly this makes the v. hyperbolical: his flesh has entirely disappeared, and his bones, no longer clothed with flesh, alone are to be seen! But the hyperbole must not be avoided by weakening down the picture to that of bones sticking out under the flesh, as in EV. "his bones . . . stick out": this translation goes back to Sebastian Münster's version, extra prominent ossa eius, quæ (prius) videri nequibant, and this in turn to Jewish exegesis represented by Levi ben Gershom's equivalence שפו, נבהו, which was suggested, perhaps, by the fact that שפי is a term for a hill, and a hill sticks up and is high; but a hill was not so termed as being something high and prominent, but (see above) as a bare, wind-swept place. If לא ראו is not original, or (see next n.) not a relative sentence, it would be simpler to assume for שפו here the sense common in Aramaic of *crushing*: cp. לב תביר ושפי, a broken and *crushed* heart, Ps. $50^{19}$ 𝔗; cp. also Ps. $51^{10}$, where it is used of bones, $89^{11}$ (these and other examples in Levy): then render *and crushed are his bones* (without ceasing, or the like), or *the crushing of his bones is*—(unceasing). For the construction, if שְׁפִי (Kt.) is predicative, see Dr. 188(2); the change to שֻׁפְּיוֹ (Qrê) is unnecessary, and indeed gives a rather improbable use of the waw conv. with the pf. Be. proposes ושחפו: cp. שחפת as the name of a disease in Dt. $28^{22}$].

לֹא רָאוּ] [the Pual of ראה here only, and here, perhaps, only because the punctuation has to make the best of a bad text (see last n.). But Di. suggests that the meaning is not simply *to appear, be seen* (נִרְאָה), but *to present a* מראה, *i.e.* a (fair) *appearance.* This sense, if intended, is more safely obtained from Bu.'s emendation לא נאוו (the second ו from ותקרב in v.[22])—a good parallel to ראי in [a], if that meant goodly appearance, but see n. above. Both Di. and Bu. regard לא ראו (לא נאוו) not as a relative sentence qualifying עצמותיו, but as a second predicate: *his bones are bare, without* (fair) *appearance* (or, Bu., *unattractive*)].

22. למתים] 𝔊 ἐν ᾅδῃ, paraphrasing; 𝔖𝔗 *unto death,* 𝔙

mortiferi, Hfm. Perles, Bu. Be. לָמוֹ מֵתִים (for לָמוֹ see on $27^{14}$). But (Du.) "the fact that the ממיתים do not occur elsewhere, any more than does the מליץ of v.$^{23}$, is not a sufficient reason for correcting the text" (similarly Peake). [Yet rhythmically Bu., if למו might be stressed (yet see $27^{14}$ n.), would be more probable than 𝔐 (3 : 2 ; see $17^{13}$ n.); and the "slayers" would more naturally have been mentioned before the pit.]

23. עליו] *on behalf of, for him*; as $42^{8}$ [after התפלל and, as here, of angelic intervention, Dn. $12^{1}$ העמד . . . מיכאל ; Lex. 754*a*, *b*].

מלאך] [Nichols om., reviving (with Genung, who retains מ') an earlier view that the מליץ is human (and, indeed, Elihu himself), not angelic. For earlier theories of this kind see Schult.; for a sufficient criticism of them, Di. The omission of מלאך would spoil the parallelism, and is certainly not required by the metre].

להגיד] [𝔊 *ἀναγγείλῃ δέ*; Du. Be.$^{K}$ ("fortasse") ויגיד].

וְיָשֶׁר־] 𝔊 *τὴν ἑαυτοῦ μέμψιν*, whence Be. Du. מוּסָרוֹ (cf. $^{16}$). [𝔙, if correct, must mean *what is right for him*, ישר being rather different in meaning from, *e.g.*, v.$^{3}$ $6^{25}$, and not quite the same as Pr $11^{24}$ $14^{2}$, to which Di. appeals.]

24. ויחננו] The implicit subj. is God (Hi. De. Di. Dav.), or the angel (Du. Peake): Bu. וַיְחַנֵּנוּ וַיֹּאמַר; but [cp. Dr. § 138 and the examples *ib.* ii. *a* of waw conv. with the impf. following the pf. in a protasis: *e.g.* Nu. $5^{27}$ $35^{22-24}$].

פדעהו †] No vb. פדע is known: read either (5 MSS, Wr. Grä. Hfm. Bu. Du.) פְּרָעֵהוּ, or (Hrz. Ew. Di. Bi.) פְּדֵהוּ (Del. takes פדע, improbably, to be a by-form of פדה). פרע, to *let loose*, occurs in Hif. Ex. $5^{4}$, and Qal Ex. $32^{25}$; but it is most frequent in Pr., where its obj. is usually מוּסָר ($1^{25}$ $4^{15}$ פרעהו אל, תעבר בו $8^{33}$ $13^{18}$ $15^{32}$ פורע מוסר מואס נפשו); פדה would be suitable in *God's* mouth (cf.$^{b}$, and פדה, ‖ כִּפֶּר, Ps. $49^{8}$; and also v.$^{28}$), but not as addressed to the *angel*. It is true, פרע is elsewhere always used in a bad sense, and never as merely = to *release*, *free*; but on the whole it seems to have the advantage of פדה. If פדהו is right, we must suppose that it is used *merely* as a syn. for to *deliver*. The v. is without symmetry: Bu. would

read either וחננו ויאמר פרעהו מצאתי כפר נפשו (מרדת שחת a gloss; כפר נפשו (as Ex. 30[12], Pr. 13[8]) after Bi.[1], so also Be. St.; Du. לנפשו), or, with Grimme, ויחננו ויאמר פרעהו מרדת שחת מצאתי כפר. 𝔊 has for v.[23–25]:

[23a.] ἐὰν ὦσιν χίλιοι ἄγγελοι θανατηφόροι, εἷς αὐτῶν οὐ μὴ τρώσῃ αὐτόν.
ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς Κύριον,
[23b.] ἀναγγελεῖ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν,
[(? 23b. bis)] τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ,
[24a.] ἀνθέξεται τοῦ μὴ πεσεῖν εἰς θάνατον·
ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφὴν ἐπὶ τοίχου,
τὰ δὲ ὀστᾶ αὐτοῦ ἐμπλήσει μυελοῦ·
[25a.] ἁπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου,
[25b.] ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις.

Here it is evident that [23. 24] are rendered very freely; and that there is an addition after [23a], and either an addition, or a free doublet of [25], after [24a]. Du. recovers from 𝔊 two new couplets: אִם יֵשׁ בְּלִבּוֹ לָשׁוּב אֶל־אֵל וְיוֹדִיעֵהוּ חַטָּאתוֹ : יְחַדֵּשׁ שְׁאֵרוֹ כְּטִיחַ עַל־קִיר וַיַּמְלֵא מֹחַ עֲצָמוֹתָיו : "whether," he adds, "the couplets are original here, or only a marginal citation, cannot so easily be decided: in any case they would not be unsuitable after [25], but they look much more like an alternative text of [23–25], especially with 𝔊's למו מות for לממיתים in [22b]" (which, however, Du. does not accept). [The irregularity in form extends back to v.[23]; in 𝔐 v.[23] is a tristich (3 : 3 : 3); [24] is also a tristich and very abnormal (2 : 3 : 2). The tristichs with certain other doubtful features have been or may be avoided, in more ways than one. (1) Bu., in addition to changes in v.[24] noted above, omits in v.[23] מליץ and אחד מני אלף, so obtaining from [23f.] two distichs 3 : 3; but at the same time he very questionably destroys an existing distich 3 : 3 ([23a. b]), which shows a form of parallelism similar to those discussed in *Forms of Hebrew Poetry*, pp. 78–80; (2) Du. apart from the addition of לנפשו at the end of [24], and changes which are rhythmically neutral, simply corrects the verse division of 𝔐, connecting [23a. b] (3 : 3), [23c. 24a] (3 : 2), [24b. c] (3 : 3): for 3 : 2, see 17[14] n. (3) v.[24] may be reduced to 3 : 3 as by Bu. (1): and v.[23] expanded to two distichs (3 : 3 and 3 : 2) by providing [23c] with a parallel from 𝔊 (the 4th line of

v.[23] as cited from 𝔊 above); in favour of this is the *order* of the words suggested by 𝔊 וחטאתו יודיעהו (not ח׳ ויודיעהו, as Du.), for this order would then be due to desire for variety of order in parallel lines (*Forms*, pp. 64 ff., 73 ff.).]

**25. רטפש**] [since this is (1) abnormal in form, quadriliterals produced by the addition of ר commonly having the ר *after* the first radical (G-K. 30*q*), and (2) a pf., though in such an apodosis the pf. with waw consecutive or an impf. (cp. ישוב in [b]), would be normal (Dr. § 138. ii., where one instance only of the pf., Ezk. 3[19], and that not quite similar to the present, is cited), it is simplest to regard רטפש as an error for יטפש, not (*ZATW* vi. 212: Kön. *Lex.*), through dittography of ר, for טפש. The meaning of טפש is presumably *to be plump*, or *fat*: in Ps. 119[70] it is used, as frequently in 𝔗, metaphorically of the *insensibility* of the heart: cp. השמן in Is. 6[10], which is rendered by טפיש in 𝔗. In Assyr. ṭapâšu is *to be fat*. Those who retain רטפש appeal for support (cp. Ges. B. *s.v.*) to רַהְפֻּשׁוֹת, *lean flesh* (a meaning the opposite of which is required here) with the ר in its normal position *after* the first radical, and to the Assyr. ritpašu, *wide*, *broad*, *receptive* (Del. *Assyr. Handwörterbuch*, p. 626*b*), which has, however, not ט but ת, and is connected not with the root טפש but with רפש, *to be broad*].

**מִנְּעֻרָיו**] נַעַר, *youth* (*i.e.* the age of youth), 36[14], Ps. 88[16] (נְּעוּרַי כִּנְעַר), Pr. 29[21] †; = נְעָרִים, 13[26] 31[18] al. Hrz. Hi. Du. *more than* (in) *youth* (see on 11[7]): Di. (objecting that this rendering would go beyond [b]), De. Bu. *through youthful vigour*, *youthfulness* (*von Jugend*(*kraft*), *Jugendfrische*). [𝔊 כְּנַעַר, *as that of a youth*, cp. 2 K. 5[14].]

**יָשׁוּב**] Bi. Du. Be.[K] יָשׁוֹב (with יטפש in [a]), supposing [25] to continue the address to the angel, and taking both verbs as jussives; but this is not probable.

**עֲלוּמָיו**] 20[11].

**26. וַיִּרְצֵהוּ וגׄ**] Bu. וְיָשֶׁב . . . [וירצהו וְיֵרֶא[הוּ].

**ויראׄ**] The sense shows that the subj. is the restored sufferer: וַיֵּרָאֵהוּ, *and he* (*God*) *lets him see* (Bu. [וַיַּרְ], Oo., Be.[K] with ?) is not necessary. [In spite of the intervening וירצהו with

God as subj., the subj. of וירא would easily be understood to be the same as that of its parallel term יעתר. Bu.'s emendation would, however, prepare the way for וישב in [c], if that were correct; but see next n.]

וישב] Du. Be. וַיָּסֹפֶר, or (better) וַיָּבֶשׂ. The emendation is attractive; but the following אנשים על in [27] (with which לאנוש, with the emendation, is virtually identical in meaning) is an objection to it. [But the repetition of אנוש in the two parallel lines may be due to transcriptional error of the kind referred to in 8[3] n. Ehrlich in [27a] אֲנָשִׁים, *the sick*, is improbable: it requires him to emend ישר to יָשָׁב (thus repeating the vb. of [26c]) and to assume for השיב the meaning *to narrate*. Apart from the repetition, Du.'s emendation makes of [26c. 27a] an excellent distich of parallel lines: in 𝔐 [26c. 27a] are two isolated stichoi between the distichs [26a. b] and [27b. c].]

27. יָשֹׁר] Rd. יָשִׁיר. יָשֹׁר might, no doubt, be a poetical indic. for יָשׁוֹר; but שׁוּר, as an alternative to שִׁיר, to *sing*, occurs only once (1 S. 18[6] Kt.); and most probably יָשֹׁר is intended by the Massoretes to express the sense of *He looketh* (𝔙 respiciet; Rabb. AV. RVm.).

העויתי] [not from the root עוה = غوى, whence עָוֹן, *error*, *iniquity*, but from ע' = غوى, *to bend*, *twist* (in Arabic, *e.g.*, of bending a bow, twisting a rope, a turban, etc.); cp. Ps. 38[7], Is. 21[3], La. 3[9], Jer. 3[21]; and see Dr. on 1 S. 20[30]]. 𝔊 for חטאתי וישר העויתי has merely *Οἶα συνετέλουν*;

ולא שוה לי] [𝔐 (שָׁוָה) *non æquale factum est mihi* is supposed to mean: it was not requited to me (Del. Di. Dr. RVmg.), though there is no other instance of שָׁוָה with this nuance: still this rendering is less unjustifiable than RV. text, "and it profited me not," and gives substantially what was doubtless the meaning of the originally longer line. 𝔐 might perhaps be translated: *and it was not meet* (or, *sufficient*) *for me* (RVmg.); cp. Est. 3[8] 5[23]; but this would give a poor sense, and the line would still remain too short. 𝔊 can also be pointed שִׁוָּה: *he hath not made equal*; unless this meant he hath not requited, emendation is necessary]. 𝔊 *καὶ οὐκ ἄξια ἤτασέν με ὧν ἥμαρτον*, whence Bi. *m.c.* וְלֹא שָׁוָה לִי כְּחַטָּאתִי;

Du. ולא שָׁוָה לי כַּעֲוֹנִי (cf. $11^6$, as read by him); Bu., to make the subj. clearer, וְאֵל לא שָׁוָה לי; Be.$^K$ as either Bi. or Bu. Bu. adds: "if it is thought necessary to change שוה, שָׁלַם would probably be better than Sgf. הֵשִׁיב."

28. חַיָתִי . . . נפשי] so Kt. Θ 𝔖; חַיָתוֹ . . . נפשו, Qrê 𝔗𝔙, referring the words to Elihu, who, however, only begins to speak again in his own person in v.$^{29}$.

מעבר בשחת] an expression not found elsewhere; and Bu. would either substitute for it the מרדת שחת removed by him from $^{24}$, or read, with 2 MSS, as $^{18}$ $36^{12}$, מעבר בישלח. But may not Del.'s judgment be sound, that it is one of the peculiar expressions which Elihu uses? [At present v.$^{28}$ is rhythmically 4 : 3; if any emendation be attempted, it will be safer so to emend as to restore a 3 : 3 rhythm: possibly an original משחת was written בשחת, and then under the influence of v.$^{18}$ amplified by the insertion of מעבר.]

29. פעמים שלש] for the omission of וְ, cf. Is. $17^6$. "Its omission gave rise to the reading שָׁלֹשׁ פְּעָמִים, which is expressed by nearly all Vss." (Hrz. *ap.* Di.).

30. להשיב] Be.$^K$, after 𝔖, הֵשִׁיב or מֵשִׁיב, quite needlessly.

לֵאוֹר] for לְהֵאוֹר, with elision of ה, for which in Nif. there are a few (doubtful) parallels, G–K. 51*l* (the elision in *Hif.* is more frequent: *ib.* 53*q*). Du. בוֹ אור חיים (better, לָאִיר) לְאִיר, to let the light of life shine upon him. 𝔖 Bu. Be.$^K$ ("perh."), St. לִרְאוֹת for לֵאוֹר (cf. $^{28}$).

32. חפצתי צַדְּקֶךָּ] [the infin. after חפץ without ל (cp. G–K. 114*m*), and exceptionally with *nun energicum* before the suffix (G–K. 61*d*). The punctuation צִדְקֶךָּ as a noun would also be possible].

33. אם אַיִן] cf. Gn. $30^1$ ואם אֵין מֵתָה אנכי.

## CHAPTER XXXIV.

3, 4. [𝔎[1] om.: MSS and edd. of 𝔊 supply the vv. from Θ: τὸ καλὸν, however, at the end of [2] 𝔊 (= מה טוב, [4] 𝔐) shows that the translators of 𝔊 had [3. 4] before them, though they left the vv. almost entirely untranslated; so Di. Be. Bu. (against Bi.).]

3. יטעם לֶאֱכֹל] tastes *in order to eat* (tries before eating), Hi. Di.; tastes *in eating* (לאכל with a gerundial force), Del. 𝔊 (Θ) 𝔖𝔙 βρῶσιν, ܡܐܟܘܠܬܐ, *escas* = לְאֹכֶל (ל, the *nota accus.*, as $5^2$ n.),—unless, of course, as EVV. (*tasteth meat*), they merely paraphrase. Bu. very plausibly, יטעם לוֹ אֹכֶל; cf. $12^{11}$ וחך אֹכֶל יטעם לוֹ.

4. נבחרה] Grä. נִבְחֲנָה.

[בינינו] בֵּין, *among*, as Hos. $13^{15}$, Ca. $2^{2.3}$, Ezk. $19^2$ $31^3$.]

6. על] = *in spite of*, as $10^7$ $16^{17}$.

אֲכַזֵּב] *I am to lie!* (or, *Am I to lie?*), Di. De. Da., RV. (virtually): the impf., with the same modal force as $9^{29}$ (*n.*). Du. אֶכָּזֵב, *I am deceived*: but (Bu.) נִכְזַב is not to *be deceived*, but (Pr. $30^6$) to *be made a liar*; the sense is thus substantially that of 𝔐. Hi. Am I to lie *against* my right? (cf. AV., RVm.), *i.e.* Am I falsely to admit my guilt? [Ehrlich אֶכְאָב, and this, or something similar, forming a better parallel than אכזב to אנוש חצי, may well be right: cp. Jer. $15^{18}$ כאבי נצח ומכתי אנושה].

חצי] Du. ("perhaps") מַחֲצִי (Is. $30^{26}$); Be.[K] "prps." חָלְיִי, מַחֲצַי. 𝔊 (Θ) τὸ βέλος μου = 𝔐.

בלי פשע] $33^9$.

7. [Line [a] is short: possibly a word parallel in sense to line [b] has dropped out after כאיוב.]

8. וְאָרַח] Pf. with *waw cons.*, with a frequentative force, carrying on ישתה.

לחברה] an unusual fem. form of the inf.: G–K. 45*d*.

וללכת] may carry on וארח (EVV. Ew. Del. Di. al.), *and is for going*, etc. (Dr. 206; Is. $44^{28b}$, Jer. $19^{12}$ al.). But it is more natural to take it (Hi. Di. Bu.) as || to לחברה.

9. לא יסכן] סכן here intrans. = to *make profit*; in $15^{3}$ $22^{2}$ (sq. ל), $35^{3}$ (sq. ל) trans. to *profit*.

ברצתו עם] רצה עִם, as Ps. $50^{18}$ אִם רָאִית גַּנָּב וַתִּרֶץ עִמּוֹ; רצה עם (or ב), is to *be pleased with*: it thus expresses rather less than AV. RV. *delight himself with*, and rather more than RVm. *consent with* (as Ps. $50^{18}$ EVV.).

10. לכן אנשי לבב שמעו לי] The line is short: hence Bi. Du. insert חֲכָמִים הַאֲזִינוּ after לָכֵן, which would in itself be a good parallel to אנשי לבב. Still the short line may have been intended to make the introductory exhortation to attend more emphatic.

חָלִלָה לָאֵל מֵרֶשַׁע] On the constr. of חללה with אם, *v. Lex.* ($27^{5}$ n.). When construed with מן, [the act or thing deprecated is regularly expressed by the infin. (*e.g.* Gn. $18^{25}$); there would be nothing very strange in nouns taking the place of the infin. as here in 𝔐 in both ᵃ and ᵇ (מֵרֶשַׁע, מֵעָוֶל), though the only actual parallel in OT. is the use of the *pronoun* in Jos. $22^{29}$. But the difference here between nouns and infinitives (מֵרִשְׁעַ, מֵעֲוֹל) is merely one of punctuation; and if a word has been lost in ᵇ (see below) an infinitive in that line was almost certainly originally read, and in that case רשע in ᵃ is naturally pointed as an infin. also].

ושדי] [The force of the ל in ᵃ is extended to ᵇ]: cp. G–K. 119*hh*. Bi. Be. Du. St. *m. c.* וּלְשַׁדַּי, to lengthen the short line,—though the lengthening effected, except upon Bi.'s system (*Ulé Shadday me'ável*), is very slight. It is, however, an improvement stylistically, though not perhaps a necessary one (see $15^{3}$; but the instances cited by Del. from Is. ($15^{8}$ $28^{6}$ $48^{14}$ $61^{7}$) cannot be termed elegancies). Bu. *m. c.* מְפֹעַל עָוֶל (cf.[32] אם עול פעלתי, $36^{23b}$), which naturally brings with it in ᵃ מֵרֶשַׁע for מֵרִשְׁעַ. 𝔊 *μή μοι εἴη* (as though חלילה לי,—against the context) *ἔναντι κυρίου ἀσεβῆσαι, καὶ ἔναντι παντοκράτορος ταράξαι τὸ δίκαιον*, which somewhat supports Be. Du. in reading ולשדי [and

Bu. in assuming a third word in [b]. The rhythm in 𝔐, Bi. Be. Du. is 3 : 2 ($17^{13}$ n.); in Bu. it is normal—3 : 3; the normal rhythm is also obtained if we read מַעֲוֵת צדק, as in $8^{3}$ (יעות צ'), with 𝔊, which has the same phrase in both passages—*παράξαι* ($8^{3}$ *παράξει*) *τὸ δίκαιον*].

**11.** פעל] 1 MS Reiske, Grä. Be. בְּפֹעַל, which might, of course, be right, but is not necessary (cf. נְמוּל ידי אדם ישיב לו, Pr. $12^{14}$): 𝔊𝔖 have *according to*, but this may be merely a paraphrase.

[וכארח] 𝔊 *καὶ ἐν τρίβῳ* = ובארח, which would give a very poor sense.]

ימציאנו] cause it to *find*, *overtake*, *befall*, Hif. of מצא, as used in such passages as $31^{29}$, Dt. $31^{17}$, Ps. $21^{9}$, Is $10^{14}$.

**12.** אף אמנם] $19^{4}$.

ירשיע] the Hif., in the sense *act wickedly* (the "internal" Hif., G–K. 53*d*), is a late usage: Dn. $9^{5}$ and Ps. $106^{6}$ הִרְשַׁעְנוּ (in the original passage, 1 K. $8^{47}$, רשענו). Bu. Du. Be.[K] St. יִרְשָׁע, which, as הרשיע is trans. in vv.[17. 29], may be right.

**13.** פקד עליו] *entrusted to* him: פקד על as $36^{23}$, Nu. $4^{27}$, 2 Ch. $36^{23}$.

ארצה] here and $37^{12}$ might be a poetical form for ארץ (properly an old accus. termination: G–K. 90*f*); but it is more probably a false punctuation for אַרְצוֹ = אַרְצֹה (so 1 MS), Bi. Bu. Be. (compare especially Pr. $8^{31}$ with $37^{12}$).

שָׂם] Schl. Hi. supply in thought עליו from [a], who hath *laid* (upon him), etc.?; but ומי implies a *new* sentence into which it would be very forced to carry over the force of עליו. Be. would *insert* עליו after שם, which, of course, is unexceptionable [giving a real parallel to פקד על; but it produces the doubtful rhythm 3 : 4 ($21^{16}$ n.)]; Di. Del. *set*, *founded* ($38^{5}$, Is $44^{7}$ (text doubtful)): but in this sense שָׂם would be a weak word; in $20^{4}$ (cited in Be.[T]) מני שים אדם עלי ארץ, the addition of עלי ארץ makes the case entirely different. Bu. שָׁמַר, *keepeth*, Du. בָּחַבל, "And who *attendeth to* the whole world?" שָׂם (*sc.* לִבּוֹ; see next n.), as $23^{6}$ al. EVV. *disposed*, reads into שָׂם more than it contains: *posuit*, not *disposuit*, is the equivalent of שָׂם.

**14.** יָשִׂים] so Or.[Qrê] (Baer, p. 58): 5 MSS Or[Kt.] יָשִׁיב;

cp. ☪. שָׂם לִבּוֹ אל is to *set one's heart* (*i.e.* mind or attention) *upon*, to *regard* ($1^{8}$ (על), $2^{3}$); הֵשִׁיב לבו אל, to *turn back one's attention to*, would, if correct, mean substantially the same. Either רוחו or נשמתו would, in this case, seem to be superfluous: omitting one (Ley omits רוחו) we get, "If he were to set (or turn) his attention on himself, and gather unto himself his breath." But a much better parallelism is obtained [and the normal 3 : 3 rhythm restored] by omitting לבו (as originally a marginal gloss on $^{13b}$ שָׂם, which has found its way by error into the text of $^{14a}$), and reading אם ישיב אליו רוחָו; so Bi. Bu. Du. Be.

(1) אליו] [as in $^{b}$ refers to God; but under the influence of the intrusive לבו (see last n.), 𝔙 (ad eum) referred it to man: and RV. actually substitutes "man" for "him"].

16. ואם־בִּינָה] בינה, as accented, can be only the imper., for which, however, after אם, even if אם be taken as expressing a wish (Ps. $8^{19}$ $95^{7}$ $139^{19}$), there is no parallel (in Gn. $23^{13}$, even if the text is correct, לוּ precedes the imper.,—אם אתה לוּ שְׁכַנְעָנִי): the least change that is necessary is, therefore, בִּינָה, and if (there is) *understanding* (so Di. Du.): but in this case ואם יֵשׁ בינה would be expected, and it is much better to read בִּינָתְ (Bu. Be.). 𝔊 'AΣ ☪𝔗𝔙 all express a verb: but this is scarcely evidence that they *read* בִּינָתְ; they may be free renderings of אִם־בִּינָה.

17. האף] $4^{0^{8}}$ [Gn. $18^{23}$ האף תספה צדיק עם רשע, wilt thou really sweep away the righteous with the wicked, Am. $2^{11}$ האף אין זאת, Is not this really (so)? So here: can one . . . really govern? or the force of אף may here be expressed in English by emphasis, an incredulous *can*? *Lex.* 65*a*].

יחבוש] חבש is to *bind*, *bind up*, especially a wound (Hos. $6^{1}$ al.), and the hair (Ex. $29^{9}$): here = *keep under control*, fig. for *rule*. The sense (only here) is peculiar (cf. עָצַר, 1 S. $9^{17}$); and perhaps based on Is. $3^{7}$ לא אהיה חֹבֵשׁ (𝔊 ἀρχηγός), though there the sense *bind* is clearly felt, the meaning being, bind up and repair the ruined state.

צדיק כביר] [On the two adjectives ἀσυνδέτως, as often in Arabic, see] Ew. 270*d*; Del. [Kön. iii. 376*m*].

תרשיע] 2 MSS ירשיע (*act wickedly*, as $^{12}$); so also 𝔗 יחייב

(only misunderstanding ירשיע in the sense of *condemns*, Dt. $25^{1}$); Be. יִרְשָׁע.

18. הַאָמֹר] read with 1 MS 𝔊 (ὁ λέγων), 𝔖𝔙, Mich. Ew. Di. Bu. Du. RVm. etc. הָאֹמֵר. הַאָמֹר (the form אָמֹר, as Pr. $25^{7}$ אֲמָר־, Ezk. $25^{8}$ Mass. and old edd.†: with prefixes always בֶּאֱמֹר, לֶאֱמֹר) is supposed to mean, *Is there a saying . . .? = Can it be said . . .?* or (EVV.) "Is it *fit* to say . . .?"; but there is no parallel to this use of the simple *inf. c.* (כִּי טוֹב אֲמָר־לְ, Pr. $25^{7}$, cited by Del., is quite different): to express such an idea would require הֵאָמֹר (cf. $40^{2}$, Jer. $7^{9}$), or הֲלֵאָמֹר (cf. Est. $7^{8}$, 2 Ch $19^{2}$, Gn. $30^{15}$; Dr. 204 *end*), or הֵישׁ לֵאָמֹר (cf. 2 S. $14^{19}$ *al.*; Dr. 202. 1 with *n.*). Either הֶאָמַר, or Grä. הֲיֵאָמֵר, or Honth. הֶאָמַר (cf. v.$^{31}$), or Ley מִי אָמַר (cf. $36^{23}$), would express substantially (and correctly) the supposed sense of 𝔐 (can בליעל be addressed to an earthly king? how much less then canst thou condemn the Almighty, v.$^{17b}$?): but that the question $^{17b}$ can only be answered in the negative is evident without further proof; and this reading spoils the connection of אשר in $^{19a}$ (the insertion of *how much less to* in EVV. in $^{19a}$ is obviously quite illegitimate).

בליעל] [for איש ב׳, cp. 2 S. $23^{6}$, Nah. $2^{1}$. On theories as to the etymology of the term, see Moore or Burney on Jg. $19^{22}$; *EBi. s.v.* Belial].

19. נָכַר] $21^{29}$ n. Du. proposes הכיר, *sc.* פנים.

שׁוֹעַ] [see n. on $36^{19}$].

[לִפְנֵי] *before, above*: as Gn. $48^{20}$.]

[כי מעשה ידיו כלם: $^{20a}$רגע ימותו וחצות לילה] $^{19a.\,b}$ are obviously parallel lines; in spite of some corruption in $^{20b}$ (יגעשו וגו), $^{20b.\,c}$ are almost as obviously such: between these two distichs the intervening matter $^{19c.\,20a}$ should form another distich; but, as a matter of fact, (1) the lines are anything but obvious parallels; (2) the rhythmical balance of the lines is doubtful, for $^{20a}$ is four- rather than three-stressed, giving the distich the very questionable rhythm 3 : 4 ($21^{16}$ n.); and perhaps it may be added, (3) רגע and חצות לילה look like parallel terms that should stand not in the same line, but in parallel lines. The alternative to regarding $^{19c.\,20a}$ as a distich (Du.), is (RV. Bu.) to combine $^{19c}$ with $^{19a.\,b}$, and $^{20a}$ with $^{20b.\,c}$ so as to

obtain two tristichs; but this is not preferable. Tristichs are at most rare in Job, and that two successive tristichs should be created, the first by tacking on a non-parallel line at the *end* of a distich, and the second by *prefixing* a line to another distich, would be sufficiently suspicious. It is doubtful whether [19c. 20a] are, as and where they stand, a part of the original text. 𝔊 has no translation of [19c] in 𝔐, for such are not the last words of v.[19]—*θαυμασθῆναι πρόσωπα αὐτῶν*. 𝔊 in [20] is very free, if really a version of anything like 𝔐; Du. suggests that 𝔊 in [19. 20] contains a translation of [25] (to לילה) rather than of [19c. 20a]. But 𝔊 cannot be safely appealed to against the originality of these lines.]

20. חצות לילה] [Ps. 119[62] and (ח׳ הל׳) Ex. 11[4] †: elsewhere חצי (ה)ל׳].

יגעשו עם ויעברו] a people (the people of such potentates, v.[19a. b]) are shaken violently, and pass away (Di. Del.). נעש is to *shake violently*: of the earth, Ps. 18[8a. b], in Hithp. of waves *tossing themselves*, Jer. 5[22]; of nations reeling to and fro (under fig. of drunkenness), Jer. 25[16]. But the sense thus obtained is not satisfactory: we expect, as the subj. of יגעשו and יעברו, not עם, but the שׂרים and שוע of [19a]. Bu. Be. Oo. Honth. שׁוּעִים (שׁו fallen out after the preceding שׁו—) [Ehrlich שרים] for עָם: Du. מֵעָם for עם. The fig. of יגעשו is, however, very strong for either שועים (Bu.) or שׂרים and שׁוֹעַ (Du.): read probably יְגֹרְשׁוּ מֵעָם, they are *driven out from* a people (*i.e.* a people in which such men acquire pre-eminence), and pass away. [But the introduction of a special term ("the mighty") in [20c] without a parallel in [20b] is awkward: and it would be best, if ינרשו מעם be read in [20b], to emend [20c]. Richter proposes for [20b. c] יגעשו גם יעברו ויסירם אביר לא ביד, And a mighty one (viz. God) removes them without hand; but this by introducing a term for God as the subj. in [20c] spoils the effect of the phrase לא ביד. Till something better than this is proposed, it is perhaps safest to assume that [20b. c] each contained a term for the classes mentioned in [19a. b]. To avoid the objection taken to יגעשו read יְנֻגְּעוּ; Bu. thought of יִגַּע, but rightly rejected the act. vb. on the ground that God is kept in the background.]

ויסירו אביר] 1 MS ויסורו, another ויסיר, another אבירים. The 3rd pl. can be explained (as $4^{19}$ $6^{2}$ $7^{3}$ etc.) by G–K. 144*g*. But either Be. ויסורו אבירים, or Du. St. וַיָּסֵר אביר (the subj. being God), or Bu. וַיּוּסַר אביר, is preferable—the last being the neatest and best.

לא ביד] [cp. Dn. $2^{34}$ עד די התגזרת אבן די לא בידין: not by human hands, but by something very different, viz. Divine agency. Similarly ההפוכה כמו רגע ולא חלו בה ידים, La. $4^{6}$: and, with אפס in place of לא, Dn. $8^{25}$ באפס יד ישבר; cp. n. on אש לא נפח, $20^{26}$].

23. כי לא על איש יָשִׂים עוד] usually taken to mean, He doth not long (עוד as Gn. $46^{29}$ ויבך על צואריו עוד, a rare usage) consider a man (על ישים, *sc.* לִבּוֹ; see on v.[14]): Di., objecting that this says too little, He doth not *still* (after he has done the deed,—"erst noch") consider a man; Hi. De., taking שִׂים in the military sense which it has in 1 K. $20^{12}$ (ויאמר שימו וישימו על העיר), He doth not long (עוד again as Gn. $46^{29}$) *attack* a man. But the עוד in either case is awkward and unsatisfactory: the first two renderings give a poor sense; and the third gives one neither suggested by the context nor probable (להלך אל אל במשפט). Read with Reiske, Wr. Bu. Be.$^{T}$ Du. יָשִׂים מוֹעֵד (Be.$^{K}$ יוּשַׂם מוֹעֵד, equally suitable though the pers. subj. has the support of the context: Du. Be. al. יֵשׁ מוֹעֵד), He doth not (like a human judge) appoint *a stated time* (1 S. $13^{8}$ שמואל אָמַר or שָׂם) לַמּוֹעֵד אשר for a man (to appear, viz., for judgment, [23b]).

להלך אֶל-אל במשפט] The idiom is unusual; but it is unwise to substitute את for אל (Ehrlich), since this only half recovers the commoner idiom בוא את במ׳ (Ps. $14^{32}$) or בוא, הביא עם במ׳ ($14^{3}$ $22^{4}$, Is. $3^{14}$, Ec. $11^{9}$).]

24. ירע] Aram. for יָרֵעַ, as Ps. $2^{9}$ [Is. $24^{19}$: see *Isaiah*, p. 470].

כבירים] $8^{2}$ n.

לא חקר] a short circumstantial clause introduced by a negative of the same type as $8^{11}$ $24^{10}$ etc. (Dr. 164). [Here the phrase means: without (the need of) investigation: in $36^{26}$ as also in $5^{9}$ $9^{10}$: without (the possibility) of investigation (Bu.).]

ויעמד] in the older Heb. העמיד is lit. to "make to *stand*," in the later Heb. it is used more formally in the sense of to *set* or *place*; cf. Dn. $11^{11.13.14}$; *LOT*[9] 535,[1] 503, No. 4. Bu. וְיַעְמִד.

25. מַעְבָּד †] an Aramaism (as Dn. $4^{34}$, and often in Syr.) = Heb. מעשׂה. [To avoid the Aramaism Ehrlich, assuming haplography of מ, reads יכירֵם מֵעַבְדֵיהֶם.]

[לילה] acc. of time, *in the night*: cp. בקר, Ps. $5^{4}$; צהרים, Ps. $91^{6}$: G–K. 118*i*.]

26. תחת רשעים] *instead of* the wicked, which is supposed to mean *like* the wicked, *as if they were* wicked (𝔙 quasi impios), treating them as common malefactors; [and Ehrlich would even make במקום in [b] synonymous with תחת in this sense, emending ראים to רעים ‖ רשעים]. But this would imply that the כבירים were themselves not wicked: besides, תחת nowhere else means *like*. The text must thus be at fault. Bi.[1] Bu. תָּחֵת חֲמָתוֹ רשעים, *His wrath shattereth* (Is. $9^{3}$) the wicked. The emendation [which restores to [26] the normal 3 : 3 rhythm and good parallelism without, like the emendation next noticed, destroying the normal rhythm in v.[25]] is a good one: whether it is right or not is more than we can say. Be.[T] יְדַכְּאוּ מִתַּחְתָּם רשעים (מִתַּחַת, *from their place*, as Ex. $10^{23}$, Zec. $6^{12}$), with וַהֲפָכָם לילה in [25b]: this in itself is also good; but [25b] is rather short. Other more radical emendations do not commend themselves. 𝔊 omits [24b], and for [25-26] has: ὁ γνωρίζων [thus not expressing לכן] αὐτῶν τὰ ἔργα, ἔσβεσεν δὲ ἀσεβεῖς, ὁρατοὶ δὲ [*A* + ἐγένοντο] ἐναντίον αὐτοῦ, whence Bi.[2] obtains two distichs: ירע כבירים לא חֵקֶר כי יכיר מעבדיהם: יִדֹּעֲכוּ רשעים ספקם במקום ראים: ; Be.[K], keeping [24] as it is, omits [25] to לילה, and then reads: וְיִדַּכְּאוּ תַּחַת רִשְׁעָם ספקם במקום ראים: (or רְסִיסִים): רִשְׁעָם, after Houb. (so also Oo. St.); for רסיסים (Du.), *fissures*, *ruins* (common in Aram.), see Am. $6^{11}$.

[במקום ראים] The phrase seems rather weak; but neither רעים (Ehrlich; see above) nor רפאם (Wr.) is a probable substitute for ראים.]

27. אשר על כן] usually regarded as a variant of כִּי עַל כֵּן, *Because* (Gn. $18^{5}$ etc.; *Lex.* 475*b*); but Di. supposes על כן to point on to [28] להביא, "who *therefore* have turned aside from

after him, . . . *in order to bring*," etc. (this, however, is really nothing more than a statement of the literal sense of אשר על כן, and an explanation of the manner in which it (or כי על כן) comes to mean *Because*; see *Lex. l.c.*): in either case [28] expresses the *intention* of the acts described in [27]; the men in question so act with the intention of challenging God to assert Himself. 𝔊 ὅτι for אשר על כן, whence Bi. St. omit על כן; but the rendering is not evidence that 𝔊 did not *read* על כן; the translators of EVV. render *Because*, and they certainly read על כן.

28. להביא] whether this is dependent on על כן or on the verb in [27], the meaning is the same: the v. expresses (as explained above) the intention of the actions described in [27].

עליו] = אליו (*Lex.* 41*a*, 758*a*), cf. Gn. $18^{21}$: hardly = *up to*, (for which Di. quotes Is. $17^{7}$ $31^{1}$, 2 S. $15^{4}$, 2 K. $25^{20}$).

וצעקת] a different word might have been expected [𝔖 ܘܠܒܥܘܬ . . . ܘܠܒܥܘܬ: 𝔊 om.]: Du. suggests שַׁוְעַת (Ps. $18^{7}$ $34^{16}$ $40^{2}$ $102^{2}$ al.) or צְוָחַת (Ps. $144^{14}$, Is. $24^{11}$, Jer. $14^{2}$ $46^{12}$ †); [cp. $8^{3}$ n.].

ישמע . . . וְ] after להביא, as $33^{17}$: see Dr. § 118.

29. [Both lines are conditional sentences without conditional particles (G–K. 159*b*.): for the rhetorical question as the apodosis, cp. $9^{12}$ $11^{10}$ $23^{13}$.]

וישקט] [may be punctuated as Qal וְיִשְׁקֹט, *is still*, *i.e.* does not interfere (cp. Ps. $83^{2}$, Is. $62^{1}$): even if punctuated וַיַּשְׁקֵט (𝔐), it still] may mean *showeth quietness* ($37^{17}$, Is. $7^{4}$ $57^{20}$ = Jer. $49^{23}$); but the Hif. may be intended here to express *giveth quietness* (cf. Ps. $94^{13}$). [Yahuda (*JQR* xv. 713) interprets וישקיט after Arab. أسقط, *casts down*, *causes to fall*.]

וַיַּרְשַׁע] [To gain a more direct antithesis to וישקט, Hi. Del. Be.[T] (but not Be.[K]) emend וירשע to וַיַּרְעִישׁ, *causeth disquiet* (cp. Is. $14^{16}$)—"eine Verschlimmbesserung" (Bu.). Ehrlich: וְיַרְשַׁע, if he be still, who can be saved?].

וְיַשְׁרֵנּוּ] Bu. וְיִסְּרֵנּוּ, who will correct him? ($40^{2}$). Wr. Be.[T] (but not Be.[K]) [וְיִשְׁרְנוּ, from שרה (cp. $37^{3}$), when he removes the condemned (lit. hides the face, viz. of the prisoner), who can release him?].

29, 30. ועל גוי ועל אדם יָחַד : [30a] מִמְּלֹךְ אדם חנף [29c] מִמֹּקְשֵׁי עם : [b]] [29c] Both towards (*or* against: *sc.* he hideth his face) a nation, and towards (*or* against) a man, alike; [30a] That a godless man reign not, [b] That there be no snares of the people (to lure them, viz. to destruction). The use of מן is in itself quite regular, both in [a] (*Lex. s.v.* מן, 7b (*a*)) and [b] (מִמֹּקְשֵׁי עָם = מִהְיוֹת מֹקְשֵׁי עָם, as 1 K. $15^{13}$, Is. $7^{8}$ al.: *Lex. s.v.* מן, 7b (*b*)); but the sense of both [29c] and [30b] is forced. Bu. regards [29c] as a gloss, intended to state expressly that [29a. b] is applicable to an individual (Job), not less than to a nation: he then continues (connecting with [29a]), after Θ (βασιλεύων), 𝔗 (מְמַנֵּי מלכא), 𝔙 (qui regnare facit) מַמְלִךְ אדם חנף, and then fills up the short [30b] by prefixing מֹשֵׁל: "When he maketh a godless man king, (Even) a ruler out of the snares (fig. for destroyers) of the people" (or, alternatively for [30b], מְעַקֵּשׁ מֵעֹשְׁקֵי עם, "a perverse one, of the oppressors of the people"). But, as the verbs in [29a. b] are sing., would there be any need to add a note to point out that the reference was to an individual, as well as to a people? Du., rejecting אדם חנף as a gloss intended to explain what the מֹקְשֵׁי עם are, makes a distich out of [29c. 30]: ועל גוי ועל אדם יָעֵר מִמְּלֹךְ מִמֹּקְשֵׁי עָם (or יָעֵר), "But he *watches over* ($8^{6}$) a people and over men, That no snare of the people reign" (מן in מִמֹּקְשֵׁי partitive, as מימי, $27^{6}$ n.). Be.[K] prps. יִפְקֹד for יחד; so St.: [Richter אחד for יחד (אדם אחד = individual, and conjecturally prefixes to [29c] והוא יפקד במישרים; *But* (whatever may seem to be the case, [29a. b]) *he* visiteth in equity, Both nations and individuals].

[אדם] commonly understood by modern interpreters to denote here the *individual* in antithesis to גוי, *a nation* (see last n.), though 𝔙 *super gentes et super omnes homines* (cp. Du. as cited in last n.) treats אדם יחד as a larger *community* than גוי. אדם, properly a collective, so far retained in Hebrew its original character that it never developed a pl. (ct. Phœn. אדמם), individuals of the human race being commonly indicated by בן אדם, pl. בני אדם, as individuals of the bovine kind were indicated by בן בקר, בני בקר. Nevertheless the sing. אדם does at times refer not to the race, but to individuals of it, and may sometimes be

idiomatically rendered in English by *any one*: see, *e.g.*, Lv. $1^2$ $13^2$. It is, however, a different matter for this properly collective term to express the idea of the individual *in contrast to* a collectivity such as nation; and the dubious nature of the Hebrew text, and the scarcely less dubious emendations hitherto proposed, leave it doubtful whether על גוי ועל אדם is the original text, and, if so, whether it means *towards a nation or towards an individual.*]

**31–32.** "For did one (ever) say to *God* (emph.), I have borne (punishment), without offending (so Ew. Hengst. Di. Reuss: Rashi, Ges. *I will not offend*; but in this case עוד would be expected): Beyond (that which) I see, do *thou* teach me; If I have done unrighteousness, I will do it no more." הֶאָמַר is, of course, the pf. with ה *interrog.*: אֶל־אֵל is prefixed for emphasis, cp. (also before הֲ) Neh. $13^{27}$ לָכֶם הֲנִשְׁמַע, Jer. $22^{15}$, and (before כי) Is. $28^{15.18}$, Mic. $5^4$, (before למה) 1 S. $20^{8b}$. The subj. of אמר is הָאֹמֵר ($21^{22}$ $30^{24}$: see G–K. 144*e*). [Other interpretations of the v. really require הֶאָמַר to be differently punctuated, or emended: הָאֹמֵר, Θ, Du. (see below); אֱמֹר (Reiske, Ley); להאמר (Bi.); כִּי אֶל אלהּ אמר (Be.$^K$ (alt.), Richter; cp. 𝔖 ܡܛܘܠ ܕܐܠܗܐ ܐܡܪ.]

לא אחבל] = *without offending*: cf. Ps. $26^1$, Lv. $1^{17}$ (Dr. 162). חָבַל, in late Heb., is to *deal corruptly*, *harm*, *offend* (Neh. $1^7$ †); elsewhere in OT of *material* ruin or destruction; cf. $17^1$; also Aram. חַבֵּל, to *hurt*, *destroy*, Dn. $4^{20}$ $6^{23}$, Ezr. $6^{12}$ †, Hithp. to *be destroyed*, Dn. $2^{44}$ $6^{27}$ $7^{14}$ †; חֲבוּלָא, Dn. $6^{23}$ *harm* (of an *offence* against a king). [Richter לא אחזה with אשמתי for נשאתי.]

בלעדי אחזה] *apart from* (Gn. $41^{44}$): for the *st. c.* before a rel. cl., with ellipse of *that which*, cf. Jer. $2^8$, Ps. $65^5$ (G–K. 130*d*). 𝔊 (Θ) ἄνευ ἐμαυτοῦ (בלעדי) ὄψομαι, σὺ δεῖξόν μοι. Du. Be., however, emend the verses so as to make them contain a confession of sin: נִשֵּׂאתִי (or Be. אֶל־אֱלֹהַּ אָמַר) כי אֶל־אֵל הָאֹמֵר (Be. after 𝔙 si erravi אִם חָטָאתִי) אחזה: לא אחבל עוד (Be. הִתְנַשֵּׂאתִי) אתה וג׳: If (there is) one that saith to God, "I have lifted myself up, I will no more deal corruptly; I see it (*i.e.* I see that I have sinned, and deserve punishment, but admitting that he 'does not know if אחזה is right': Be. If I have sinned), do *thou* teach me (*sc.* how I may escape the consequences of my

sin), If I have done unrighteousness, I will do it no more." According to Du., in [31a] יֵשׁ must be either understood or inserted; but in either case כי אֶל־אֵל הָאֹמֵר is extraordinary Heb. for "If one saith to God": in אחבל בלעדי, בל is dittographed, and עדי yields עֹד.

33. "Is he to recompense thee according to *thy* (emph.) judgment, that thou refusest it (art dissatisfied with what He *does* do)? (I say this), for *thou* must choose, and not I (who am satisfied); Say, then, what thou knowest" (*i.e.* propose a juster system of recompense)! So Di. Del. Bu. מעמך: cf. עִם = *in the mind* or *judgment of* ($9^{35}$ $10^{13}$ $27^{11}$); and מֵעִם, Gn. $41^{32}$ and 2 S. $3^{28}$ נקי אנכי וממלכתי מֵעִם י״י עד עולם מִדְּמֵי אבנר.

ישלמנה] the fem. sf., with the force of a neuter, referring to an object understood from the context (cp. Nu. $23^{19}$, 1 S. $11^{2}$; and see G–K. 135*p*): Bu. Du. Be. יְשַׁלֵּם. An obj. of מָאַסְתָּ is much desiderated: Bi.[1], cleverly, כי דַרְכֵי אֵל מאסת. Du. Be.[T] (Be.[K] "sed l. prb. 𝔐") (Be.[T] עֲצָתוֹ or מִשְׁפָּטוֹ) המעמך יְשַׁלֵּם כי מָאַס תַּאֲוָתוֹ "Shall he on thy account [?] recompense, that he refuse (*Dass er verwürfe*: but ? for כִּי מָאַס) his (the penitent sinner of [31], according to Du.'s view of that v.) desire (to be forgiven)?" Against the sense of מעמך; and otherwise far-fetched. [Richter places ומה ידעת דבר before המעמך, and supplies the words with a parallel line הֵרָאֵה להשפט אתי, treating the distich thus obtained as the conclusion of the disputant's challenge to God (begun in [31b]). The remainder of [33] (from המעמך to ולא־אני) contains Elihu's comment on the challenge: here Richter reads ישלם for ישלמנה and אדני for אני; and renders, Appear to dispute with me, And say what thou knowest; Must he according to thy judgment repay (das Regiment führen), if something does not please thee, So that thou shouldest choose and not the Lord. Highly conjectural, and אדני is against the usage of the book, excepting in $28^{28}$. The last objection could be avoided by reading (with Ley) אֵל for אני.]

35. הַשְׂכֵּיל] with ֵי as Jer. $3^{15}$ (G–K. 53*k*). Here an inf. abs. Hif., with the force of a substantive, as Jer. $3^{15}$ (unless רָעֹה be read), and הַמְשֵׁל, Jb. $25^{2}$ (see *n.*). בהשכִּיל (Olsh. § 191*c*, p. 359, Bu. Du.) is not an improvement.

36. אָבִי†] if correct (as אָבִי, my *father* (𝔙 pater mi), is out of the question), can be explained, it seems, only as by Wetzst. (see his long note in Del. *ad loc.*) as 1 impf. sg. from Arab. *bayya*, properly to *come in*, especially as a *refugee* or *suppliant* (= Heb. גֵּר: cf. دَخَلَ; دخيل), and then to *entreat*; in common use in the Ḥauran in this sense (pf. *bît*, *bînā*, *I*, *we*, *have entreated*; impf. *yebî*, *tebî*, *tabîn* (fem.), *abî*; plur. *yebû*, *yaben* (fem.), *tebû*, *taben* (fem.), *nebî*: his collection of Ḥauran poems, says Wetzst., contains many examples of these forms). If this explanation is right, אבי will mean here, *I pray* (God) that Job may be tried. But the explanation would be more satisfactory if to *entreat* were not (as appears to be the case) a relatively modern dialectical sense of *bayya*. [בִּי, in בי אדני, is explained by Wetzst. from the same √: properly, *an entreaty to my lord!* = I pray my lord (cf. *Lex.* 106*a*, *b*), but is otherwise explained by Köhler in *ZATW*, 1916, 26 f.; cp. *ib.* 216.] A wish is also expressed by 𝔗, רָעֵינָא פוֹן דְּאַבָּא דְּבִשְׁמַיָּא יִבְחַן אִיּוֹב (with a double rendering of אָבִי), or, according to another reading, צָבֵינָא דְּיִתְבְּחַר אִיּוֹב; and if we emend with Perles אִם (*If only* . . . as Ps. 139[19]). 𝔊 οὐ μὴν δὲ ἀλλὰ (μάθε Ἰώβ), whence Hi. אֲבָל (= *howbeit*, as in late Hebrew as Dn. 10[7. 21], see *Lex.*), Sgf. Bi. אֻלָם (as 2[5] 5[8] al.); 𝔖 ܫܪܝܪܝܬ, *of a truth*, whence Mich. Bu. ("possibly") אָכֵן (32[8]); Grä. אָמְנָם. Bu. om. אבי (so Oo. Grimme, St.) as dittographed from [35a] איוב. Du. (after 𝔊 μάθε) יִזָּהֵר for יבחר: Ah (assuming אבי to be a particle expressing a wish), that Job would *let himself be warned* for ever!

על תשובות באנשי און] There are many cases in which ב has the force of *in the capacity of* = *as* (*Lex.* ב, 7a, p. 88), and some (*ib.* 7d) in which (unless כ should be read) it denotes *in the form of*, *as* in a comparison, Ps. 37[20] and 102[4] כלו בעשן (but כעשן, Is. 51[6]); but this passage ("by reason of answers *in the capacity of* naughty men") and 36[14] go beyond these; and it is better to read כאנשי by reason of answers *like* (those of) naughty men (כ pregnant as in Ps. 18[34], Is. 29[4] 63[2]: *Lex.* 455*a*); so 2 MSS, Ol. Be. St. (𝔊 ὥσπερ can hardly be cited for כ: RV. reads 'ב, but still has *like*!). [תשובות as 21[34]; but the absence of the suffix here is sus-

picious.] 𝔊 for על תשובות, μὴ δῷς ἀνταπόκρισιν = אַל־תָּשֵׁב; 𝔖 ܘܠܐ ܡܬܚܫܒ = וְאַל־יִתְחַשֵּׁב; 𝔙 ne desinas = אל־תִּשְׁבֹּת; 𝔗 as 𝔐. Grä. after 𝔖 ואל־יתחשב, "and *let him not be reckoned among* naughty men" which, as Bu. remarks, would follow well after Du.'s יִזָּהֵר in [a].

37. בינינו יספק] *sc.* כַּפָּיו, as $27^{23}$ (שׂפק), Nu. $24^{10}$, La. $2^{15}$ (כַּפַּיִם), which, as the v. is very short, is probably, with Bu., to be inserted after יספק. Ley, Be.[K] St. omit the two words *m. c.* [they are perhaps a gloss on v.[26]; Bi. Du. omit also פשע; but [a] is rhythmically better with than without פ׳].

וְיֶרֶב] cf. on $33^{21}$.

## CHAPTER XXXV.

**2.** הזאת] ואת points on to [3] . . . כי. חשב ל, as $33^{10}$ $13^{24}$ al.

אמרת צדקי מאל] (Or) sayest thou, "My righteousness is more than God('s)"? so Del.; and Ew. substantially, but treating אמרת as a subordinate circ. cl., "*thinking* that . . ." Di. Bu. Du. "Or callest thou it, 'My righteousness before [מן, $4^{17}$ n.] God'? that," etc.: אמרת (which does not by itself mean *call*) for (or לָהּ) אמרת לו; [cp. נאמר ל, *to be called*, Is. $4^{3}$ $19^{18}$ $61^{6}$]; the ellipse, however, makes the construction hard. [On either view the style is awkward and אמרת . . . כי תאמר is scarcely an elegance.] 𝔊 (δίκαιός εἰμι), 𝔖𝔗𝔙 (iustior sum), *i.e* (unless the VV. paraphrase) צָדַקְתִּי; so Ol. Be.

**3.** יסכן] cf. $15^{3}$ $22^{2}$.

לך] indirect narration (without כי) after מה: cf. $22^{17b}$, Ps. $64^{6}$; and see G–K. 157*a*. The indirect changes here into the direct narration (אעיל): the opposite change in $19^{28}$ 𝔐 $22^{17b}$ 𝔐 [with מה אעיל, cp. מה נועיל, $21^{15}$]. Grä. Du. Be. St. Bu. לִי.

מחטאתי] *more than my* (hypothetical) *sin* = more than if I had sinned: cf. Ps. $18^{24}$. Perhaps (Bu.) מֵחַטֹּאתִי (the inf. as Ezk. $33^{12\,end}$). [Ehrlich avoids these rather doubtful locutions by reading in [3b] מה אֶפְעַל אם תָּטָאתִי, cp. $7^{20}$; but is this probable before v.[6]?]

**4.** אשיבך מלין] In prose השיב פ׳ דָּבָר (1 K. $12^{6.9.16}$ al.).

ואת רעיך] 𝔊 ואת שלשת רעיך: cp. $32^{3}$ (if רעיו and not אנשים is original there). Be.[T] prefers רע, *thought: and thy thoughts with thee*].

**5.** שחקים] [$36^{28}$ $37^{18.21}$ (all Elihu): in Job elsewhere only $38^{37}$].

**6.** מה־תפעל־בו] presupposing תִּפְעֹל (G–K. 64*c*), though the form in use is always יפעל, etc. Rd., probably, תִּפְעָל.

בו] stronger than לו ($7^{20}$ $22^{17}$), [which is read here by 2 MSS: cp. 𝔖 ܠܗ].

8. 𝔙 supplies, for the sense, in [a] *nocebit*, in [b] *adiuvabit*: so EVV.

9. עשׁוּקים] the pl. in an intensive sense (G–K. 124*e*), as Am. $3^{9}$. [But a personal term עשׁוּקים (MS$^{\text{Ken. 368}}$; cp. Jer. $22^{3}$) is suggested by the ‖ in [b], so 𝔊𝔗 ΘΣ 𝔙.]

יזעיקו] "Whether this is rightly distinguished as Hif. (for 'to raise a cry' (G–K. 53*d*), so only here), we must leave to the linguistic feeling of the scribe who inserted the י" (Bu.).

רבים] רבים so constantly means "many" that it could hardly have suggested the idea of *great men*; it is doubtful (in the sense *grandævi*) even in $32^{9}$; and in the sg. though used with collectives (as עם, קהל, צבא), it is otherwise very rare (מלך רב, Ps. $48^{3}$), except where it = *chief*, *chief officer*, as רב טבחים (in Jer. and 2 K. 25 for the earlier שׂר טבחים of Gn.), רַבֵּי מלך בבל, Jer. $39^{13}$ (*Lex.* 913). If correct, it is thus in any case an unusual sense. Hence Bu. ("perhaps"), Be. Nichols, רָעִים (as [12]); or כַּבִּירִים (as $34^{24}$).

10. אָמַר . . . עֹשֵׂי] so 𝔊 (with *με* in [11]) 𝔗𝔙: 𝔖 . . . אָמְרוּ עֹשֵׂינוּ; so Bu. Oo. St. The change does not seem necessary: in [10] an individual (חָאֹמֵר: G–K. 144*e*) speaks for himself; in [11] he says what is applicable to himself only as one among other men.

11. מַלְּפֵנוּ] = מְאַלְּפֵנוּ (G–K. 68*k*), and probably an error for it. 𝔊 ὁ διορίζων με, whence Klo. מַפְלֵנוּ, who *distinguishes us from*," etc., which "deserves consideration" (Bu ), and may be right.

ו . . . יחכמנו] Dr. 117; G–K. 116*x*.

12. שם] [some (cp. Bu.) postulate a temporal sense (cp. ثُمَّ) for שם here, as in $23^{7}$; *Lex.* does not recognize the meaning, and it is strange that if, in Hebrew as in Arabic, the particle was temporal, this meaning should be so slightly and doubtfully attested: G.–B. cite for it Ps. $14^{5}$ $35^{13}$ $66^{6}$ $132^{17}$, but in Ps. $132^{17}$ the sense is clearly local; in the remaining passages, as in these passages in Job, the temporal sense, if

established, would be the more natural; though here in particular Kö. (iii. 373*k*) feels that שם approaches an *inferential* force].

[ולא יענה] Du. (cp. Peake) thinks this clause should, if the v. be in place, stand at the end of the v.; but since such a transposition would entirely destroy the balance of the v., it cannot be regarded as a solution of the difficulties suggested by the awkwardness of the style (see above). If this is to be improved, it should rather be by emendation of [b], so that it yields a natural reason for ולא יענה; רעי[ה]ם, *because of the pride of their thoughts* (or, *purposes*: Ps. 139[2. 17]), would be easy, but not altogether satisfactory.]

13. וישורנה] שוא is masc.: rd. probably וישורֵנוּ (Du. Oo. St. Bu. Be.[K] alt.). Bi. Du. ("perhaps") Be.[K] alt. insert שִׂפַת before שוא (cf. שִׂפַת אָוֶן, Pr. 17[4]); but the more general שוא is preferable. Ley, Be.[T] אך שָׁוְעָם.

14. אף כי] = how much less, when . . . (*Lex.* [*s.v.* אף **2**]), as Ezk. 15[5]: so "how much more, when . . . ," Pr. 21[27], 2 S. 4[10f.]; cp. ואף כי, 1 S. 23[3], 2 K. 5[13]; Hi. Del. here and in Neh. 9[18] take אף כי as = yea, when [*Lex. s.v.* אף כי].

תשורנו] "(that) thou beholdest him not." Indirect nar., as [3a]. [The closeness of תשורנו to ישורנה is a little suspicious; but ישורני (Bi.) would be equally so, and would find very precarious support in the *καὶ σώσει με* of G's paraphrase of [13. 14].]

דין] Perl. Du. (taking the words as Elihu's) Be. St. דּוֹם, *Be still* (= be resigned), for דִּין, as Ps. 37[7] דּוֹם ליהוה (והתחולל לו).

ותתחולל לו] חוֹלֵל (from חול) only here to *wait*, hence Bu. Be. either וְהִתְחוֹלֵל לוֹ (Ps. 37[7]) or (from √ יחל) וְתוֹחֵל or וְיִתְחֵל. However, the Hithp. means to *wait* only in Ps. 37[7]; the Qal has the same meaning, Jg. 3[25], Mic. 1[12]: so we can hardly be sure that the Po'lel had not the same meaning as well.

15. ועתה כי־אַיִן פָּקַד אַפּוֹ] The pointing and accentuation of אַיִן show that the punctuators made two clauses of the line, understanding some word after אין; and had no intention of adopting the impossible construction of connecting אַיִן and פָּקַד. 𝔗 וכדון ארום בְּאִלּוּ לָא הוה אסער רוגזיה (and now, because (it is) as if he were not, his anger visiteth); cf. Ibn Ezra, והענין בשביל שאין

לו דעת לאיוב פקד אפו . . . ויש אומרים בעבור שלא התחוללת לו פקד אפו עליך : יש אומרים כְּאַיִן הוּא מַהשֶּׁפָּקַד ה' אפו על איוב לנגד חטאותיו, Kimchi; AV., But now, because (it is) not (so), etc. Del. in vain attempts to defend the connection of אַיִן and פָּקַד by the analogy of Arab. *laisa*, which is sometimes followed by a finite verb (with examples quoted from Fleischer); אַיִן פָּקַד, taken thus together, are simply impossible Hebrew. Di. (as Ew. *Comm.*), because it is not (the case that)—or (as Ew. § 321*b*), because there is not (aught that)—his wrath hath punished: but both these renderings imply an un-Hebraic construction; and the second would, by analogy, require (before a rel. clause) אֵין. אַיִן is never simply "nothing." 𝔊 (Θ) (*οὐκ ἔστιν ἐπισκεπτόμενος ὀργὴν αὐτοῦ*), Σ (*ἐπιλογιζόμενος*), Hi. Sgf. Bu. Be. כִּי אֵין פֹּקֵד אפו, because his anger punishes not. The sense thus produced is quite satisfactory: but, though אֵין with a sf. is common before a ptcp. (as Ex. $5^{10}$), and אֵין followed by a subst. and a part. also occurs (as Ex. $33^{15}$, Lv. $14^{21}$ וְאֵין יָדוֹ מַשֶּׂגֶת), there is no parallel for the ptcp. *preceding* the subst., and כִּי אֵין אַפּוֹ פֹּקֵד must be read. Grä. בְּאַיִן. [Another grammatical possibility of 𝔐 is that אפו, *his* (*i.e.* Job's, $18^4$) anger, is *obj.* of פקד; but alike whether we point אֵין פֹּקֵד, there is none that punisheth, or read אינו פ', He (God) punisheth not, his anger, this yields no sense suitable to the context.]

וְלֹא יָדַע בַּפַּשׁ מְאֹד [ידע ב', to know *about*, as Ps. $31^8$ (perhaps), Jer. $38^{24}$. פַּשׁ † is explained by Del., most precariously, as meaning *arrogance*, lit. *overflowing*, from the Arab. *fashsha*, the primary meaning of which is *assumed* to be to *overflow*. The *actual* meanings are, however, very different, to *make the wind come forth* from a milk-skin, to *belch*, *utter calumnies*, etc.; see Freytag, *s.v.*; Lane, 2399*c*–2400*c*, to say nothing of the sibilant being wrong. No doubt, with 𝔊 (Θ) Σ 𝔙, and most moderns, פֶּשַׁע should be read. Cocceius, Ew. (if פשע is not to be read with 𝔊), Hrz. Bu. *folly*, from √ פשׁשׁ (cf. Ar. *fasīs*, *weak* in mind and body). [פשע is certainly more probable than פש; but the text as emended, and with אפו פקד for פ' א' (see last n.) still suffers under an objection to 𝔐, viz. that מאד in $^b$ with either פשע or פש weakens the sense; we expect not "he knoweth not *much*," but "he knoweth *nothing at all* about

transgression." It would be easy, but not very attractive, to read אדם for מאד; Richter avoids the difficulty otherwise, but also unattractively; he retains [a], and in [b] reads ולא יֹדֵעַ כִּפֵּשׁ (כפש, as La. $3^{16}$): And now because it is not so (viz. that you wait patiently for God), his anger hath visited, and he hath caused him that is without knowledge to cower.]

**16.** הבל] adv. accus. (as $9^{29}$ $21^{34}$) = *emptily*.

יפצה פיהו] פצה פה, as Jg. $11^{35.36}$ (to make a vow; cf. Ps. $66^{14}$ אשר פצו שׂפתי), Ps. $22^{14}$, La. $2^{16}$ $3^{46}$ (in derision), Ezk. $2^{8}$ (to eat), Is. $10^{14}$ (of a bird); fig. of the earth, Gn. $4^{11}$, Nu. $16^{30}$ (‖ Dt. $11^{6}$) †.

יַכְבִּר] See on $8^{2}$. 𝔊 (Θ)Σ erroneously יַכְבִּד.

## CHAPTER XXXVI.

**2.** כַּתַּר†] an Aramaism: in 𝔗 Levy quotes only this passage and Is. 42[4], and in the Afel (as pointed) Is. 51[5], Mic. 5[6]; but in Syr. ܟܬܪ is very common (Ex. 14[13], Is. 8[17] etc.).

זְעֵיר] Is. 28[10. 13]†: probably a diminutive form (G–K. § 86*g*, n. (the Engl. transl.); cf. Dr. on 2 S. 13[20]).

[ואחוך] 15[17] n.

[לאלוה] 𝔊 *ἐν ἐμοί*: Bi.[1] Grä. Du. St. insert לִי before לאלוה, Bi.[2] בִּי. [For the force of the ל in לאלוה, which even in 𝔙 is not that of possession, cp. 13[7]. Hoffm. unnecessarily and improbably לאליהוא.]

**3.** דֵּעִי] see on 32[6]. [Hoffm. רֹעִי: improbable.]

[לְמֵרחוק] 39[29], 2 S. 7[19] (= 1 Ch. 17[17]), 2 K. 19[25] (= Is. 37[26]); עד למרחוק, 2 Ch. 26[15], Ezr. 3[13]†. On the use of לְמִן (with pleon. ל) see, further, *Lex.* 583*b*. [Here, as clearly in 2 K. 19[25] and (cp. the ‖ משם) in c. 39[29] למרחוק = *from* afar, not *to* afar (so Del. here): for מן in other phrases meaning *from*, see, *e.g.*, Dt. 4[32], Jg. 20[1].]

פֹּעֲלִי] "my Maker": so only here (cf., however, the vb. Pr. 16[4]). 𝔊 ἔργοις δέ μου (= לְפָעֳלַי)! [cp. Fried. Del. "meine Handlungsweise"].

[אתן צדק] נתן, to *ascribe* [1[22] n.], as in נתן כבוד, נתן עֹז.

**4.** [תמים] 𝔊 *συνιεῖς*, whence King (*JThSt.* xv. 80), מֵבִין.]

דֵּעוֹת] the pl. intensive [as 1 S. 2[3]; אמונות, Pr. 28[20]; בינות, Is. 27[11]; חבונות, Is. 40[14]. See G–K. 124*e*].

**5.** כביר] of God, as 34[17]: for the word, see 8[2] n. [𝔊 omits כביר ו.]

כביר כח לב] So Θ. The asyndeton (which equates strangely כביר כח לב with [a] כביר), the shortness of the line, and

the expression "strength of heart" (*i.e.* of understanding), all point, however, to some fault in the text. Bu. כביר כח וְחֵכֶם לֵב, "mighty in strength, and *wise in* heart" (so 𝔗: cf. $9^4$ חֵכֶם לבב ואמיץ כח; also $37^{24}$), removing at once all these difficulties [but producing the rhythm 4 : 4 which is very rare in Job ($21^{28}$ n.)]. Du. remarks, "כביר ולא and כביר לב are variants, and כח a scribal error for לב, which has been suffered to remain; as כביר לב does not occur elsewhere, it is more prudent to read כְּבַד לֵב (Ex. $9^7$)"; and so reads for $^{5-7a}$ (making two distichs of them) הן אֵל יִמְאַס כְּבַד לֵב לֹא יחיה רשע: ומשפט עניים יִתֵּן לֹא יִנְרַע צַדִּיק מֵעָנָיו: (so Be.$^K$ St. for $^5$, and as alt. for $^{7a}$); but וְלֹא is now also needed in $^{6a}$ and $^{7a}$ [and was so read perhaps in $^{6a}$ by 𝔊—note δέ in $^{12.17}$ 𝔊]. [Another way of recovering the original text is suggested by 𝔊. $^{6-11}$ in editions of 𝔊 are Θ, and thus $^5$ and $^{12}$ represent continuous lines in 𝔊: the two lines $^{6b.\ 7a}$ appear in 𝔊 (though separated from one another and from $^5$), viz. $^{6b}$ in $^{15b}$ 𝔊, $^{7a}$ in $^{17a}$ 𝔊. Bringing together the separated lines, 𝔊's rendering of $^{5.6}$ reads (*γίγνωσκε δὲ ὅτι*):

$^5$ *ὁ κύριος οὐ μὴ ἀποποιήσηται τὸν ἄκακον,*
$^{12a}$ *ἀσεβεῖς δὲ οὐ διασώζει·*
$^{15b}$ *κρίμα δὲ πραέων ἐκθήσει,*
$^{17}$ *οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα:*

this represents

$^5$ אל לא ימאס תמים
$^6$ ולא יחיה רשע(ים)
ומשפט עניים יתן
$^7$ ולא ינרע מצדיק(ים) משפט (דין or)

In point of rhythm and parallelism, and in providing an obj. for ימאס in $^5$, this is certainly preferable to 𝔐. With the first of these distichs, cp. $8^{20}$. In $^5$ *τὸν ἄκακον* = תמים (not rendered by 𝔊 in $^4$, where *ἀδίκως συνιεῖς* probably represents רעות עמך) rather than (cp. Nichols) ברי לב (cp. כביר כח לב in 𝔐); *κρίμα* in 𝔊 $^{17}$ = 𝔐 $^7$ should, according to the usage of 𝔊 in Job generally, and in 𝔊$^{15b}$ = 𝔐 $^{6b}$ in particular, = משפט; but possibly it represents דין (adopted by Bi.: al. דינו), for *κρίμα* is = דינא in Dn. $7^{22}$, Ezr. $7^{26}$. If 𝔊 read משפט, this should be explained as

the incorrect repetition of a parallel term ($8^3$ n.), and עיניו 𝔊 would have the stronger claim to be the original reading.]

6. יתן] absolutely, = *grant*: Dt. $24^{15}$, Gn. $30^{18}$, Ps. $61^6$.

7a. יגרע] cf. $15^{4.8}$. [The Qal (𝔐) is preferable here to the Nif. (𝔊: cp. Nu. $9^7$).]

מצדיק] Bu., in accordance with [c] and v.[8ff.] מצדיקים. An improvement; [Du. צֶדֶק with מֵעָנִו for עיניו].

[עיניו] 𝔊 (in v.[17], *not* v.[15] as suggested in Be.[K]) *κρίμα* = משפט, or דין (see on v.[6] at the end).]

7b. לנצח] ל, on account of the motion implied in וישיבם; so Ps. $9^5$ ישבת לנצח, Is. $3^{26}$ לארץ חשב, $47^1$ al.

וַיֹּשִׁיבֵם] the וַ by Dr. 127*a* (cf. Jer. $6^{19}$, 1 K. $9^{20f.}$ $15^{13}$, 2 S. $4^{10}$, 1 Ch. $28^5$, Dn. $1^{20}$). Du. Be.[K] וְאִם (rendering: [7b] And though kings were (?) on the throne, Whom he seated (יֹשְׁבֵם,—without וַ) in glory (1 Ch. $29^{11}$), so that they become proud, [8] Yea, though they were bound in fetters, (and) were taken in cords of affliction, [9] He would (?) declare, etc. [the writer having in mind such stories as those of Manasseh (1 Ch. $33^{10ff.}$), or Nebuchadnezzar's pride, fall, and restoration].

8. ואם אסורים] the subj. (the [ים]צדיק of [7a]) is not expressed: we should expect ואם אסורים הֵם. Bu. St. ואם אֲסָרִם: cf. [13b].

9. וַיַּגֶּד] Di. Hi. Del. Bu. make the apod. begin here (Ew. not till [11b] [; but this would have the effect of giving a different character to the two similarly constructed vv.[11.12]]); for the וַ in that case, see Dr. 127γ (Ps. $59^{16}$ after אם; cf. Ex. $16^{34}$, Nu. $1^{19}$ after כאשר, 1 S. $15^{23}$ after יַעַן, Is. $45^4$ after למען al.: cf. also [7b] above). Bu. וְיַגֶּד.

9. [On the form of parallelism in this v., see Gray, *Forms of Hebrew Poetry*, 78 ff.]

כי יתגברו] *that* they behave themselves proudly ($15^{25}$), explaining wherein פעלם and פשעיהם consist.

10. ויאמר . . . ויגל] Bu. ויאמר . . . ויגל.

כי ישובון] expressing the obj. of ויאמר, "And saith to them (= commandeth them, as in Arab.; cf. $9^7$, and *Lex.* 56*b*) *that they return* from iniquity": cf. Arab. *amara an*. So not un-

frequently in late Heb., after verbs expressing a desire or command, where the earlier language would use a *direct* expression (Ew. § 136*g*; Dr. 39*β end*): Neh. $2^5$ $7^{65}$ $8^{14.15}$ $13^{1.19}$ וְאָמְרָה אשר לא יִפָּתְחוּם, v.[22], Est. $2^{10}$ (all with אשר instead of כי, in the manner of these later writers: *Lex.* 83*b*); contrast especially 1 Ch. $21^{18}$ לאמר כִּי יַעֲלֶה with the earlier ||, 2 S. $24^{18}$ ויאמר לוֹ עֲלֵה.

**11.** וַיְבַלּוּ] *c.* 70 MSS יְבַלּוּ; cf. on $21^{13}$. יְכַלּוּ is preferable.

ושניהם וג׳] om. Du. Be.[K] St. *m. c.*

בעימים] as Ps. $16^6$; the masc. pl. = *amœna*: cf. חֲרָרִים, Jer. $17^6$; חֲשֻׂכִים, Is. $50^{10}$ (Ew. § 172*b*), though the fem. pl. is more common, G–K. 122*q*.

**12.** בשלח יעברו] the expression, as $33^{18b}$ (see *n.*). Du. as there בִּשְׁאֹלָה. [But here בשלח stands *before* יעברו (ct. $33^{18}$); for this emphatic position there seems to be no reason. Since, further, v.[11a] is over-short and [12a] over-long, בשלח may be a displaced, and then, of course, a corrupt, complement to ישמעו in [11a]; we think most naturally of בקלו; cp., especially, Pr. $5^{13}$ in its whole context, and in particular in its near neighbourhood to שנאת־ימוסר and לא הטיתי אזני (cp. here in v.[10] ויגל אזנם למוסר). After בקלו had slipped down from its original position between ישמעו and יעבדו in v.[11] to its present position between ישמעו and יעבדו in v.[12], and had become partially illegible, the word was wrongly completed by some scribe who remembered the phrase in $33^{18}$. Less satisfactory, as only half meeting the rhythmical difficulty and not explaining the position of שלח at all, is Be.[K's] tentative suggestion to omit ישמעו in [12a]. Ehrlich in [11] omits יכלו, and for ויעבדו reads יעברו with ימיהם as its subject, and in [12] בשחת for בשלח; but this leaves [12a] too long, and reduces [11] to rhythmical chaos. With the assonance in ויעבדו and יעברו at the end of corresponding lines in a pair of similarly constructed distichs, cp. תֹּאכְלוּ, תְּאֻכְּלוּ in Is. $1^{19f.}$. For the vb. עבד of service to God used without a personal obj., cp. Is. $19^{21.23}$; also Jer. $2^{20}$, where אעבוד was probably intended to suggest at once the meaning (cp. $39^9$) suited to the figure of the first part of the v., and the religious meaning which would form a transition to the last part.]

בבלי דעת] $35^{16}$ $36^{12}$.

13. ישימו אף] a singular, "very artificial" (Di.) expression. שׂים, without any specification of the place where the object is to be "placed," is vague and ambiguous. The most probable view is that of Ges. (*Thes.* 1325*a*) "*reponere* tanquam in thesauro (Syr. ܐܰܣܟ ܣܳܡ, *reposuit thesauros*" (PS. 2563: a common expression, Ro. $2^{5}$, Sir. $3^{4}$, etc., used abs. *e.g.* ܣܳܡ ܣܳܡ, Bar. $3^{17}$; hence here) "*reponunt* (in corde) *iram*, *i.e.* apud se custodiunt, servant iram, iræ et invidiæ indulgent, non ad Deum pie se convertunt," *lay up*, *cherish*; so also Di. (who compares $22^{22}$ שׂים אמריו בלבבך, Pr. $26^{24}$ ובקרבו שׂים מרמה, Ps. $13^{3}$; see also Jer. $9^{7}$ ובקרבו ישׂים ארבו) Del. Bu. Cf. Du. "בְּלִבָּם must be understood (cf. Ps. $13^{3}$); it is omitted, because לב has just preceded." Many older authorities understood אף of the divine anger (cf. Ro. $2^{5}$ *θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς*; so, wrongly, the RV. with marginal references); but this is against the context. [Ehrlich, *presuppose* anger in God, viz. as the cause of their sufferings.] Be.$^{T}$ ("perhaps"), with 1 MS, יַשִּׁימוּ from נָשַׁם (Is. $42^{14}$ †), *make to breathe forth* (?); cf. 𝔙 *provocant iram*.

14. תָּמֹת] of course, the poet cannot have intended a jussive in *sense*: 18 MSS have תָּמוּת, which must, no doubt, be read.

נֹעַר] $33^{25}$, Ps. $88^{16}$, Pr. $29^{21}$ †.

חַיָּתָם] see on $33^{18}$.

בקדשים] *among* (so Ew.) the קדשים, *i.e.* sharing the same lot that they do. ב in the sense of *in the capacity of*, *as* (v. on $34^{36}$) is not probable here; and 𝔗 בְּקוּדְשִׁין may be merely a paraphrase. 𝔊 has the extraordinary rendering *ἡ δὲ ζωὴ αὐτῶν τιτρωσκομένη ὑπὸ ἀγγέλων* (= קְדֹשִׁים; cf. 𝔊 $5^{1}$). [Hitz. בשקדים, *the early ripe*. The rhythm, 3 : 2, is suspicious; cp. $17^{14}$ n.]

15. וְיִגֹּל] cp. $13^{27}$ n. $15^{33}$ n. $20^{23}$ n. $33^{21}$ $34^{37}$.

אזנם] 𝔙 Bu. Du. Be. אָזְנוֹ, to agree with עָנִי and בְּעָנְיוֹ. Still, the עני is typical of a class.

16. ואף] If the v. introduces the application of $^{15}$ to Job's

case, rd., with Bi.[1] Bu. Be.[T], וְאַף אַתָּ, "And as for thee, also"; if (see below) it introduces, in an adversative sense, what has *not* happened in Job's case, read, with Hirz. Du. Oo. Be.[K] St. וְאַתָּ (for וְאַף), "But, as for thee." Bi.[1] very cleverly suggests that לְרֻוָחָה (Ex. 8[11], Ps. 66[12] (emended)) has fallen out after צר, before the following רחב: he thus gets two symmetrical lines: ואף אַתָּ הֲסִיתֶךָ מִפִּי צַר לְרֻוָחָה.

[הסיתך] the subj., according to the differing views (see last n.) of the meaning, is either (1) God (as in 15), or (2) רחב . . . ונחת in [b] (pred. in 3 m. s. *before* the subj.: G–K. 145*o*). Of these (1) is unlikely, for הסית is so regularly used with sinister associations—of enticing to evil, or to hostile or disadvantageous action (*e.g.* v.[18] 2[3], 1 S. 26[19], 2 S. 24[1], Is. 36[18])—that it is unlikely to have been used of God leading Job to prosperity; a single example of a favourable meaning would be found in 2 Ch. 18[31] if the text there could be trusted; in Jos. 15[18] = Jg. 1[14] the associations are neutral. But (2) is scarcely more probable, for it involves a very awkward construction. Not improbably words have been lost in [a] which contained the subject of הסיתך, and the subject was then explicated in [b. c]. Richter would find the subj. of הסיתך in מפצר (read instead of מפי צר)—a verbal noun from פצר (cp. 1 S. 15[23]), but the meaning which he suggests is questionable, and the combination of מפצר, רחב, and נתח ש׳ incongruous.]

[מפי צר] the words may well be corrupt, but neither מַפְצִיר (Hoffm.), as acc. of the state to ך— or voc., nor מפצר (see last n.) is probable.]

רחב לא מוצק תחתיה [רַחַב, only here and 38[18]. מוּצָק †, *constraint, straitness*, from צוּק; מוּצָק 37[10], Is. 8[23] †. לֹא מוּצָק, qualifying רחב = unconstrained (see on 12[24]). In תחתיה, if correct, the sf. must refer to רַחַב, treated, in spite of its form, as a fem. (Del., who compares רָחוֹב, Dn. 9[25]; and Ew., who compares, § 174*g*, a few other similar cases, especially in late Heb., as מְעַט, Hag. 2[6]; עָמֶל, Qoh. 10[15]; צָבָא, Is. 40[2], Dn. 8[12] (but masc. in 10[1]); פֶּתַח, Qoh. 8[11]). But read probably תהתיך, with 1 MS *pr. m.*, Bi.[1] Di. ("perhaps") Bu. Oo.

ונחת שלחנך] Ges. (*Thes.*), Del. and most (from נוּחַ),

"*that which rests* (= *is set*; die 'Besetzung') on thy table" (cf. הִנִּיחַ, *to set down*); מְלֵא will then be either (Del.) attracted to the gender of שלחנך, or מְלֵאָה must be read: Ew. Di., however, "And the rest (*quiet* [Is. 30[15], Pr. 29[9]], *comfort*, 'Behaglichkeit') of thy table, which is (was) full of fat." Bu. omits נַחַת as an incorrect dittograph of תחתיה. 𝔊 (Θ) *καὶ κατέβη* = וּנְחַת, yielding no sense, but testifying to the consonantal reading נחת at the time.

17. דין ומשפט יתמכו] rd. at least יִתְמְכוּךָ, if not, with Du. Be. וּמִשְׁפָּטוֹ תְּמָכֶךָ (without דין, regarded as repeated by error from [a]); [but this reduces the rhythm of [17] from the normal 3 : 3 to the rare 3 : 2 (17[14] n.). Note the suspicious similarity of מלא דשן in [16], מלאת דין in [17]].

18. כי חמה] חמה prefixed to פן for emphasis. Bu., arguing that חֵמָה must denote God's wrath (21[20]), and that is out of the question in view of [b], would read, with Bi., חֹם, *heat* (fig. of severe misfortune,—"die Drangsalhitze"), or better (so in his translation) (or חַמָּה) בִּי חֹם, "*Dass es heiss hergeht* darf dich nicht zum Hohnen (לְעִפֵּק) verführen": but this cannot be said to be probable. [Be.[K] חֲמֵה, *beware*, which would be an Aramaism: חמא, frequent in the Targums as a rendering of ראה, in mod. Syriac = *to beware* (see Nöld. *ZDMG* liv. 154).]

פן] "(Beware,) lest . . .," as 32[13].

יסיתך] the masc. after חֵמָה is very irregular: G-K. 145*u* (end): cf., however, 8[7] (where ? rd. תשנה), Pr. 2[10] 12[25] 29[25]. [If we point חֲמֵה (see last n. but one), the subj. of יסיתך will be המסית, (masc.): cp. RV.]

בְּעָפֶק] *into smiting* (*sc.* of the hands), *i.e. scorning*: see 27[23], and (without כפים, at least in 𝔐) 34[37] יספוק בינינו. [ש here for ס, as in 27[23]; if the meaning *sufficiency* (RV.) yielded sense, the ש would be normal: see 20[22] (n.).] Di. *at the smiting* (Divine chastisement: שפק from ספק, 34[26]), objecting that הסית ב' is always elsewhere to incite *against* (2[3], 1 S. 26[19] al.). Whether this objection is conclusive in such Heb. as this may be doubtful: if it is, Bu.'s לְשַׁפֵּק (*to scorn*) relieves it. [Bi. בשֹׁפֵק, *against the chastiser*, Du. משפק with לחמה; see at end of n. on [19].]

**19.** Very difficult. שׁוּעַ may mean, it seems, *opulence, riches* (so Rabb.; EVV.: cf. שׁוּעַ, *opulent*, 34[19]; *noble*, Is. 32[5] †; and Ar. *saʿat* "ت, Qor. 6[57] al.—from *wasaʿa*, to *be capacious, wiae* = Heb. יָשַׁע *—properly *width, breadth, amplitude*, and so *ampleness of means, competence, wealth*; Lane, 3053*b*; cf. *Lex.* 447*b*); it may also mean (from √ שׁוּע*, שִׁוַּע) a *cry for help* (Is. 22[5] [שׁוֹעַ ?], Jb. 30[24]—but rd. here לֹא יְשַׁוַּע, see n.): but vocalize in this sense שָׁוְע, שַׁוְעֵךְ (cf. שַׁוְעָה): hence, according to the sense given to the ambiguous עָרְכְּךָ, we get: Ges. *Thes.* 1069*b* (עָרַךְ, 3, *æstimavit*, and so *magni fecit*) "*num divitias tuas magni faciet, i.e.* respiciet?" (cf. AV. Will he esteem thy riches?); Del. Bu. "Will thy cry set thee outside affliction?" (ערך (Del.) a "choice word for שִׂים, שִׁית, cf. 37[19]"; but?: as Di. remarks, "ערך does not mean to *set*, 'thee' is not expressed"—though, if there were no other objection, יערכך would be an easy emendation—and לא בצר is not the same as בלא צר (8[11] 30[28]), but can only mean *without affliction* (cf. 4[21] 34[20]); Di. "Will (Can) he (God) bring thy cry into order (*i.e.* make thy rebellious cry one of humility and submission), without (the use of) affliction, and all the efforts of (His) strength?" Ew. Shall thy riches set themselves in array (ערך in its military sense, 1 S. 4[2] al.)—without need, with all the forces of strength? (dost thou think to meet God with the weapons by which thou wouldest ward off a human foe?). For Du.'s view, *v.i.* Bi. הֲיִעֲרֹךְ שַׁוְעֲךָ לוֹ מאמצי־כח (Bu., better, מִבְּצַר לְכֹל), "Can thy cry be set forth (cf. 32[14], Ps. 5[4]) before Him, (Who is) cut off from (inaccessible to) all exertions of strength?" Clever, especially in [a]; but בְּצַר וגו׳ is improbable.

In a choice of difficulties, perhaps the best rendering is: "Will thy riches be equal (to it, *i.e.* suffice to do this: cf. RV. *suffice*) without affliction (*i.e.* suffering is indispensable), Or all exertions of strength?" ערך, as 28[17. 19] (sq. acc.; 28[17] n.): an obj. is much desiderated; but יַעַרְכֶךָּ (the sf. referring to the action referred to) would be a very slight change: לא בצר, as 4[21] לא בחכמה, 34[20] לא ביד. מאמצי כח, cf. on 9[4]: מַאֲמָץ * only here.

Di. renders, as a whole (taking the passage in an unfavourable sense, of the unfortunate effects upon Job of long

prosperity): [16] and also unconstrained freedom (lit. freedom unconstrained *in its place*, תחת, as [20] $34^{26}$; or, reading תחתיך, freedom without constraint *beneath thee*, $18^{7}$, Ps. $18^{37}$) hath enticed thee away from the mouth of affliction (so that thou disobeyest the voice, or warning, of misfortune), and the rest (or comfort) of thy table, which was full of fatness; [17] and if thou art full of the judgment on the wicked (viz. in the malady from which thou art suffering), judgment and sentence hold (thee) fast; [18] for let not heat (passion, resentment towards God) provoke thee at the chastening, and let not the greatness of the ransom lead thee astray; [19] can he (God) bring thy cry into order (*i.e.* make it a cry of submission), without (the use of) affliction, and all the efforts of (His) strength?

Du. [16a] וְאַתָּ הסיתך רַחַב ונחת מפי צָר: [16b] לא מוצק הַחִתֶּךָ ושלחנך מלא דשן: [17] ודין רשע מלאת ומשפטו תְּמָכֶךָ: [18] לְחֵמָה פן יסיתך מִשְׂפָּק ורב כפר יַטֶּךָ: [19] הֲיַעֲרֹךְ שִׂיחֲךָ לוֹ בצר וכל מאמצי כֹחַ: *i.e.* [16a] But thee freedom hath beguiled, And rest from the jaws of adversity; [16b] With no straitness that dismayed thee, And thy table full of fatness; [17] Thou art filled with the judgment of the wicked, And his judgment has taken hold upon thee; [18] (Beware) lest chastening entice thee into anger, And let not the greatness of the ransom lead thee astray; [19] Will thy complaint in distress avail against him, Or all exertions of strength? V.[16b] consists of two circ. clauses. V.[17b] דין repeated by error from [a]. מִשְׂפָּק (not actually found, though a legitimate form from שֹׂפַק), *chastening*, properly *smiting*, from ספק, $34^{26}$. ערך, as $37^{19}$. שִׂיח, as $23^{2}$.

𝔊 is here very paraphrastic, and gives no help towards the restoration of the text. For v.[19] it has: *μή σε ἐκκλινάτω* (= [18 end] אַל־יַטֶּךָ) *ἑκὼν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ* (בצר) *ὄντων ἀδυνάτων* [*καὶ πάντας τοὺς κραταιοῦντας ἰσχὺν* (= וכל מַאֲמַצֵּי כח), which follows, is Θ's version of [19b]].

**20.** תשאף] שאף, as $7^{2}$ (n.).

לעלות] *that* (whole) nations may *go up* (vanish as dust, etc.: Is. $5^{24}$ ופרחם כאבק יעלה, Ps. $102^{25}$ אל תעלני בחצי ימי) in their place (תחת, idiomatic, as $34^{26}$ n.: Dathe, Voigt מִתַּחְתָּם, *from* their place, which is an improvement). Du. אַל־תַּשִּׁיאֲךָ הֹלֵלֹת לֵעָלוֹת עִם

מִתְחַכֵּם, "Let not folly (הוֹלֵלָה, Qoh. $1^{17}$ al.) deceive thee, To exalt thyself with him that thinketh himself wise (Qoh. $7^{16}$)."

**21.** כי על־זה בחרת מעני] בחר על does not occur: rd. probably with Bu. Du. Be. St. עַוְלָה, *unrighteousness* instead of על זה. In Aram. בחר is to *try* or *prove* (*e.g.* for צָרַף, Jg. $7^{4}$ 𝔗; for בָּחַן, Jer. $17^{10}$ in בֹּחֵן כְּלָיוֹת; so in 𝔖 Jer. $17^{10}$ and often, PS. 506 f.; cf. Is. $48^{10}$ Heb.); hence Dathe, Ew. "perhaps," Wr. בֹּחַרְתָּ (Pu.), For on this account (that thou mightest not turn to naughtiness) *hast thou been tried* though suffering: Di. Bu. both object that, if this were the meaning, בעני would be expected rather than מעני: however, מן does denote the efficient cause (*Lex.* 580*a*); and even if בעני were more natural, בעני for מעני would be a very slight emendation (cf. Ezk. $48^{29}$ where בנחלה *must* be read; and Dr. *Samuel*², p. lxvii).

**22.** ישגיב] *showeth loftiness, doeth loftily* (G–K. 53*d*); the Hif. only here, the Qal, $5^{11}$, Dt. $2^{36}$ †: Bu. compares המתיק, $20^{12}$, and מתק, $21^{33}$; חלעיג, $21^{3}$ al., and לעג, $9^{23}$ al.; הרשיע, $34^{12}$, and רָשַׁע. Be.$^{T}$ "perhaps the ב is only dittographed from the following ב, and יִשְׂגֵּי = יִשְׂגֶּה ($^{24}$ n.) should be read."

מוֹרֶה] 𝔊 δυνάστης = מָרֵא, *lord* (Aram.: Dn. $2^{47}$ $5^{23}$, and often in Nab., Talm., Egyptian-Aramaic, and Syriac): so Ew. ("Gebieter"; see also p. 340), Bi.¹ Be. Honth. But the Aramaism would be a very strong one; and (Bu.) the idea of God as a *teacher* is in accordance with the thought of Elihu elsewhere. [Ehrlich מוֹרָה = מורא: cp. Is. $8^{13}$.]

**23.** Cf. the very similar v., $34^{13}$.

פקד על] $34^{13}$ n. The perfects Who ever . . . ? are quite right ($34^{13}$: Dr. § 9), though, of course, the impff. could be used ($21^{31}$). [Del. in ᵇ gives the pf. a different force: *quis dixerit* (cp. Gn. $21^{7}$; Dr. § 19: but this is unnecessary, nor need we, retaining the pf. in ᵃ, read יאמר in ᵇ (cp. Bu.).]

**24.** זְכֹר כִּי] Cf. on v.$^{10b}$.

תשגיא] On this Aram. word (in Heb. only in Job), see on $8^{7}$. The Hif. also in $12^{23}$; but there lit. משגיא לגוים ויאבְּדם, here fig. to *extol*.

שֹׁרְרוּ] The intens. Poʿlel form (from שִׁיר) only here. Rabb.

AV. *behold* (Po'l. from שׁוּר). [The pf. is the pf. of experience (Dr. § 12), as in $25^{5a}$.]

25. חזו בו] look *upon*, viz. with admiration and awe.

26. שׂגיא] in Heb. only here and $37^{23}$: the common Aram. word for *great* (Dn. $2^{6.\ 12.\ 31}$ etc.).

מספר שניו ולא חֵקֶר] The pred. introduced by וְ: cf. $15^{17}$ $23^{12}$, Ps. $115^{7}$ (Dr. 125, *Obs.*).

27. יְגָרַע] Pi. only here. For the sense *withdraw*, *draw away to*, cf. Nu. $36^{3.\ 4}$ (of an inheritance), v.$^{7}$ above, $15^{8}$: [Jacob (*ZATW*, 1912, 287) explains by جرع *to swallow*, *gulp*, *drink*, *sip up*; cp. *e.g.* Qor. $14^{20}$ يسيغه ولا يكاد يتجرعه, he shall sip it (the water) up, but with difficulty swallow it down].

נטפי־מים] Du.'s נְטָפִים מַיִם, with the more definite מַיִם, is a great improvement; so Honth. Be. St.

יָזֹקוּ] זקק is to *strain*, or *filter through* (trans.), $28^{1}$: the subj. then will be the water-drops, which *filter* the rain *through*. But (Hfm.) יִזָּקוּ: they *are filtered through* as rain (accus. of the product), or (Du.) יָזֹק he *filters* rain *through*, or, which is best (St. Bu.), יַזֵּקֵם, he *filters them through* as rain (מ dropped out before מטר).

לאדו] at the time of [ל, as in Gn. $3^{8}$: see *Lex.* 516*b* (6a)] his mist (Gn. $2^{6}$ †). Du. מֵאֵדוֹ, which gives a clearer sense (RV. also *from*, but explaining by the margin, "Heb. *belonging to*," that this is only a paraphrase. But "from" implies legitimately the *reading* מֵאֵדוֹ). Bu. *for his mist*, supposing the drops of water to be first gathered into the אֵד, which afterwards (v.$^{28}$) forms itself into clouds, from which the drops descend as rain.

28. אשר יזלו] נזל is intrans. (Dt. $32^{2}$ תִּזַּל אִמְרָתִי): hence אשר is accus. (G–K. 117*s*), as Jer. $9^{17}$, Is. $45^{8}$ with the same vb., and La. $3^{48}$ with the synonymous ירד.

ירעפו] Cf. Pr. $3^{20}$ ושחקים ירעפו טל; also Is. $45^{8}$ הרעיפו שמים ממעל ושחקים יזלו צדק.

אדם רב] as עם רב Gn. $50^{20}$ al. EVV. *abundantly*; but רָב is not an adv. Wr. Königsb. Be.$^{T}$ take רב as a by-form of רְבִיבִים, *showers* (Dt. $32^{2}$ al.). In Ⓖ $^{28a}$ *ῥυήσονται παλαίωματα*

is from Θ, [28b] ἐσκίασεν δὲ νέφη ἐπὶ ἀμυθήτῳ βροτῷ agrees roughly with "[28b] and fragments of [28a], νέφη = שחקים," Be.[T]. There then follows in 𝔊 ὥραν ἔθετο κτήνεσιν, οἴδασιν δὲ κοίτης τάξιν (cf. v.[33] מקנה . . . יגיד, 37[8b]), ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταταί σου ἡ διάνοια (= 37[1a]), οὐδὲ διαλλάσσεταί σου ἡ καρδία ἀπὸ σώματός (= 37[1b]).

29. [The rhythm is suspicious—2 : 2 : 2 (see 17[1] n.), or, giving to מפרשי־עב a single stress, 3 : 2 (see 17[14] n.). Further, the resemblance of מפרשי עב to פרש על in the next v. and מפלשי עב in 37[16] are noticeable. The v. has perhaps suffered more corruption than is generally recognised.]

אף אם] אם = *Num.* ? as Jg. 5[8], Is. 29[16] etc. But 𝔖 ܘܡܢܘ; whence Sgf. Du. Bu. אף מִי, Be. וּמִי, which is certainly more forcible than: Yea, can one understand . . . ?

מפרשׂי] *the spreadings of* the clouds: in Ezk. 27[7] מִפְרָשׂ denotes a *sail* (something *spread out*; cf. the √ Is. 33[23] בל־פרשׂו נס al.). In 37[16] we have the expression מפלשׂי עב (so 1 MS here).

תְּשֻׁאוֹת] ת׳ (always in the pl.) denotes various loud and harsh sounds, which we in English should express by different words: 30[22] Kt. the *roar* of a storm, Is. 22[2] the shouts or *uproar* of an excited crowd; *loud shoutings*, Jb. 39[7], Zec. 4[7] †: here we might render *crashings*.

סֻכָּתוֹ] prop. a *booth*; fig. here of the dark thunder-cloud in which, in a storm, Yahweh was supposed by the Hebrews to be shrouded. Cf. esp. Ps. 18[12] יָשֶׁת חשך סִתְרוֹ סביבותיו סֻכָּתוֹ.

30. אורו] if correct, must denote the blaze of light (not the lightning *flashes*, Bu.) which was supposed to surround Yahweh in the thunder-cloud, the נֹגַהּ נֶגְדּוֹ of Ps. 18[13]. But אֵדוֹ, *his mist*, v.[27] (Du. Bu. Be.: cf. 𝔊 (Θ) ἰδοὺ ἐκτενεῖ ἐπ' αὐτὸν ἡ ᾠδή (!), א[c. a] ηδω, so also (*v.* Field) Syro-Hex. on the margin) is almost certainly to be read for אורו.

ושרשי הַיָּם כסה] "Roots of the *sea*" is an extraordinary expression, not legitimately paraphrased by the "bottom" of the sea, and the more extraordinary here, since, as God does not (in the thunder-cloud) cover Himself literally with either the "roots" or the "bottom" of the sea, it is supposed (Ew. Del. Di.) to mean *the water drawn up from* the bottom of the sea to

replenish the black, heavily laden thunder-clouds (cf. RVm. *And covereth* it (the light about Him) *with the depths* (?) *of the sea*. Such exegesis is incredible; though, if the text is correct, no other is possible; the alternative mentioned by Di., from Hrz. Schlottm. Hi., that the "roots of the sea" denoted the upper, heavenly waters—the "waters above the firmament" of Gn. 1, being, if possible, still more out of the question. Du.'s וְרָאשֵׁי הָרִים is a very plausible emendation: and he covereth (with it,—the "mist" of [a]; see above) the tops of the mountains; so Bu.[2]—abandoning the suggestion in ed. 1 to read נִלָּה for כסה (a *lapsus calami* due to כסה in [32]), "And the roots of the sea he lays bare," comparing Ps. 18[16a]—Be., and ("perhaps") St. J. Marshall וְשָׁרְשֵׁי הַיָּם כִּסְאוֹ, "and the roots of the sea are his throne"—the "sea" being the heavenly ocean (Gn. 1[7]), the roots of which "were poetically conceived to be the seven mountains which were thought to surround the earth (En. 18[3] 33[2])." But the heavenly throne seems here to be out of place; for the context relates to the movements of the storm-clouds. With regard to the construction, Ew. Del. Di. make שרשי הים the direct accus., כִּסָּה being = *make into a covering*: "And *make the* שרשי הים *a covering* (*sc.* upon it—the light about him—or (Del.) upon him): but, as כִּסָּה is construed also (see on v.[32]) with an accus. defining what the covering is, RVm. (see above) would seem to be equally possible. The rendering *covers himself with* is very dubious; it is contrary to the sense of Piel, and its only support is Jon. 3[6], where prob. וַיְכַס or (Is. 37[1]) וַיִּתְכַּס should be read.

31. ידין] The *ethical* purpose (ידין) comes in rather abruptly: hence Houb. Grä. Be. Bu.[2] יָזוּן, *feeds, nourishes* (Jer. 5[8] Kt. מזנים †; an Aram. word, Dn. 4[9], Gn. 47[12] ℭ, Wis. 16[26] 𝔖: cf. מָזוֹן, Gn. 45[23], 2 Ch. 11[23] †, and in Aram. Dn. 4[9. 18] †).

למכביר †] *in abundance*, which in ordinary Heb. would be expressed by לָרֹב. One of the peculiar expressions used by Elihu; the verb הכביר, 35[16] †. The form, unusual for nouns, like משחית, destruction, משכיל: cf. (briefly) G–K. 85*m*.

32. על כפים כִּסָּה אור] כִּסָּה, though construed mostly with an acc. of the thing covered, is also construed with על, as

$21^{26}$ וְרִמָּה תְּכַסֶּה עליהם, Nu. $16^{33}$ וַתְּכַס עליהם הארץ (*Lex.* 492*a*); hence אוֹר here is syntactically an acc. defining that *with which* the hands are covered (G–K. 117*z*, cf. *ee. ff*); so Mal. $2^{16}$ וְכִסָּה חָמָס על־לבושו.

ויצו עליה במפגיע] צִוָּה עַל, as Gn. $2^{16}$ $28^{6}$ al. For עליה rd., with some MSS[Ken.], Houb. Sgf. Bu. Be. עליו: אוֹר is masc., except Jer. $13^{16}$, where, however (Bu.), שָׂמֹה (with the old form of the sf. of 3 sg. masc., of which some 55 cases are preserved in the OT., G–K. 91*e*), could easily be pointed, as in Is. $30^{33}$ מְדֻרָתֹה for מְדֻרָתָהּ (*v.* Dr. *Sam.* p. xxxiii). The meaning of מפגיע is uncertain. פגע is to *light upon*, *meet*, whether with an acc. or ב, in a friendly sense (1 S. $10^{5}$, Gn. $32^{2}$), but with ב usually in a hostile sense, to *fall upon*, 1 S. $22^{17.18}$, though also to *meet* with a request = to *entreat*, c. $21^{15}$ ומה־נועיל כי נפגע בו, Jer. $7^{16}$; in Hif. to *make to light or fall upon* (sq. ב), Is. $53^{6}$ הפגיע בו את־עון כֻּלָּנו, to *make entreaty* (sq. ב), Jer. $36^{25}$; abs. to *make entreaty* or *interpose*, Is. $53^{12}$ ולפשעים יפגיע, $59^{16}$ כי אין מַפְגִּיעַ. We thus get here, (1) and commandeth it (viz. the light in his hands, to be used as lightning) *against the assailant* (Ew. Hrz. Reuss, Di. RVm.); but (see above) הפגיע does not mean to *assail*, nor מפגיע an assailant; (2) commandeth it, *as* (the ב *essentiæ*; Is. $40^{10}$ etc.) *one making it fall upon* or *hit* (*sc.* what it is sent against, Is. $53^{6}$); so Del. (*als ein Treffenmachender*, "as a sure aimer"): of this rendering, also, RV. "And giveth it a charge *that it strike the mark*," is no doubt a paraphrase; (3) Ol. Bi.[1] Hfm. Bu. Be. Du. בַּמִּפְגָּע, *against the mark* ($7^{20}$); this is best. Du., thinking מפגע presupposes *slinging*, emends, very cleverly, but needlessly, and, in יפלס, questionably: על־כַּף יְפַלֵּם האור וַיְקַלְּעֵהוּ במפגע (better, Bu., וִיקלעהו), Upon the sling (כף, as 1 S. $25^{29}$ בְּתוֹךְ כַּף הַקָּלַע), he balanceth the light, And slingeth it against the mark. [Other suggestions, not probable, are: (1) to give כפים the meaning of *arch* (of heaven): cp. NH. כיפה in Levy, *NHWB*: Honth.; (2) to treat כפים as a measure (cp. 1 K. $18^{44}$): a couple of hand-breadths (of sky) he covers with light(ning): Ehrl.; (3) יוצא—בערפל יכסה אור ויוצא להב מפגע after 𝔖: Richter.]

33. יגיד עליו רֵעוֹ מִקְנֶה אף על עולה] Again a very difficult verse. [𝔊 (see on v.[28]) ὥραν ἔθετο κτήνεσιν, οἴδασιν

δὲ κοίτης τάξιν, in which עליו רעו מקנה was read in a different order as מקנה וידעו (?) על, and the rest of the v. still more differently from 𝔐.] רֵעַ—from the √ of הֵרִיעַ, to *shout*, *raise a war-cry*, or sound a blast on a horn or metal trumpet, rarely to cry out in pain (Is. $15^4$, Mic. $4^9$)—is elsewhere *shouting* (Ex. $32^{17}$), such as might be mistaken for a קול מלחמה, or Mic. $4^9$ † (לָכֵן תָּרִיעַ רֵעַ) a *loud cry of* pain: *noise* (EVV.) is thus inadequate, nor is the word a very natural one to use of thunder, though Di. renders *Lärmruf*, and Bu. (transl.), Du. *Kriegsruf*, "war-cry" (cf. תרועה), supposing the figure to be that of the approaching armed war-god. But there is nothing in the context to suggest this; hence Bu.'s suggestion (in his note) to read רַעְמוֹ, *his thunder* (so Be.$^K$ "perhaps"), is very plausible. V.$^b$ in 𝔐 can only mean, "The cattle (tell) also concerning him that cometh up" (so Ew. Del.)—the cattle, by their presentiments of a storm coming up, announce that Yahweh is approaching in the thunder-cloud. The cattle, however, seem rather out of place here; and אף מקנה would be expected rather than מקנה אף. 𝔊 (Θ) περὶ ἀδικίας, 'Α Σ read עַוְלָה, *unrighteousness*, for עוֹלֶה; so Böttcher, Hi. Di. Bu. Du. Reuss, with מַקְנֶה (Hif. ptcp. Hi. Di.; cf. Ezk. $8^3$ *end*), or מְקַנֶּה, or מְקַנֵּא (Bö. Du. Bu. Di. alt.), and understanding אף in the sense of *anger* (𝔗$^1$ and 𝔗$^3$ for מקנה אף have קנאתא ורוגזא, and 𝔗$^2$ מטננין ברוגזא,—both connecting מקנה with √ קנא): as one that (the ptc. מקנה an acc. referring to the sf. in עליו) is jealous with anger (or, with מְקַנֶּה, *makes anger jealous*, rouses it to jealousy) against unrighteousness. The construction of the vb. as in Zec. $8^2$ וְחֵמָה גדולה קִנֵּאתִי לָהּ. קנאה is "jealousy," not "zeal" (Ps. $69^{10}$, Is. $9^6$ al. in EVV.): "zeal" is ardour for a cause, but it lacks the feeling of *exclusiveness*, which is essential to קנאה and "jealousy." Yahweh's "jealousy" is *exclusive*: it cannot tolerate another receiving what is His or His people's due; hence it is aroused especially by the desertion of Him for another god (Dt. $32^{21}$: cf., noticing the preceding context, Dt. $29^{19\,(20)}$, Ezk. $5^{13}$ (note $^{11}$) $16^{38.\,42}$ $23^{25}$, Zeph. $1^{18}$), or by the imperative need of interposing on His people's behalf against their foes (as Is. $9^6$ $59^{17}$, Zec. $8^2$: cf. Ezk. $36^{5.\,6}$ $38^{19}$, Zeph. $3^8$). It does not seem to be used elsewhere (unless in

Ps. 79[5]) of the feeling aroused by the dishonour done to God by *mere* wickedness; though that would not, perhaps, be more than an extension of its use in Ezk. 5[13] etc. Grä. Perles, for עולה על, עַלְעוֹלָה, *a storm, whirlwind* (cf. Aram. עַלְעוֹל, in 𝔗 for סערה, Jb. 38[1], Is. 29[6] al.; cf. the vb. עַלְעֵל, Jb. 27[21] 𝔗; Syr. ܥܠܥܠ (rare), PS. 2876; NH. עלעול, Sir. 43[17] marg., with the vb. עלעל, *Kil.* 7[7], Levy, *ChWB* ii. 221[a]); but this does not agree with מקנה: "the ?, yea the whirlwind" (*sc.* telleth concerning him). Be. קֹרֵא with עַלְעוֹלָה "yea, his whirlwind proclaimeth also." [If רעמו is rightly restored in [a], עלעלה, if = *his whirlwind*, would form a good parallel term; then מקנה אף should contain the parallel to יניד עלין; but Be.'s קרא is not quite satisfactory (rather ? מְחַוֶּה, or better יְחַוֶּה), and אפו rather than אף is wanted. But *the* thunder, *the* storm would be more natural than *his*; and instead of עלין, a term for wrath ‖ to אף would be better (? וזעמו): יניד וזעמו רַעַם וְיַחֲוֶה אפו עַלְעָלָה would be a good distich, but departs too much from 𝔐 to be at all certain. But in any case the ו of רעו may well have belonged to the second line.]

## CHAPTER XXXVII.

1. אף] אף, *yea*, introduces emphatically a new thought, Ps. $16^{6.7.9}$ (*Lex.* 64*b*); Grä. אַךְ; but this is less forcible (*Lex.* 36*b*). Bi. Du. הֲלֹא, supposing אף [not rendered by 𝔊 in $36^{28}$] to have come in by error from $36^{33b}$. But no change is necessary.

לבי] [𝔊 ($36^{28}$)] Bi.$^{2}$ Du. לבך (addressed to Job); for (Du.) "it must be a matter of indifference to his hearers whether Elihu fears the storm or not, if they do not fear it." But is this reasoning conclusive? [For ויתר לבי we should perhaps read קרבי ולבי יתר, restoring the 3 : 3 rhythm; or, adopting Du.'s הלא for אף, קרבך ויתר לבך, which is rhythmically less easy, but קרבך = 𝔊 *σου ἡ διάνοια*, לבך = *σου ἡ καρδία*.]

ויתר] *and leaps* or *starts* (see Lv. $11^{21}$, Hab. $3^{6}$ (not *drove asunder*, EVV.)). EVV. *is moved* is weak and colourless.

2. שמעו שָׁמוֹעַ] as $13^{17}$ $21^{2}$ [But here, perhaps, שמעו and שמוע (𝔊$^{1}$ שמע, *i.e.* שָׁמַע) are variants, both of which gained entrance to the text, producing the unusual rhythm 4 : 3 (see on $17^{14}$)]. 𝔊 (Θ) 𝔖 U.A. Du. שִׁמְעָה for שמעו (only necessary if הלא and לבך are read in 1).

רגז] may here be rendered *rumbling* (see on $3^{17}$). Bu. remarks on the effective word-painting produced here by the repeated ō sounds: שִׁמְעוּ שָׁמוֹעַ בְּרֹגֶז קוֹלוֹ.

3. וישרהו] from שָׁרָה (Jer. $15^{11}$ Qrê †; but the Kt. is probably better): an Aram. word, שְׁרָא, to *loose*, Dn. $5^{16}$, for *ἀπολύω*, Mt. $14^{23}$ 𝔖, פְּתַח, Is. $20^{2}$ 𝔖, $45^{1}$ 𝕋, פְּתַח and שַׁלַּח, Is. $58^{6}$ 𝔖, הַתֵּר, Is. $58^{6}$ 𝕋, Ps. $79^{11}$ 𝕋. Here it = Heb. יְשַׁלְּחֵהוּ (cf. $38^{35}$ התשלח ברקים וילכו).

על] = אל, as frequently (*Lex.* 41*a*).

4. קול] 2 MSS Bi. Bu. Be. Du. קוֹלוֹ.

ירעם] so always with this word, though the juss. *sense* is not intended (1 S. $2^{10}$, 2 S. $22^{14}$ (= Ps. $18^{14}$ וַיַּרְעֵם), Jb. $37^{5}$ $40^{9}$).

Either the *ē* was peculiar to this word, or rd. יַרְעִם. (The *Hif.* הִרְעִים, Ps. $29^{3}$.)

ולא יעקבם] *and stayeth them not.* עִקֵּב, if correct, will be a denom. from עֵקֶב, prop. to *place* or *leave at the heel* = *leave behind* (in Arab. *ʿaḳaba* is to *follow at the heel*; and the Heb. עָקַב in Qal is to *attack at the heel*, or *overreach*), the Rabbis explaining it with more particular reference to עֵקֶב in the sense of *end*, Ps. $119^{33.\ 112}$ (*Lex.* 784*b*): so, for instance, I.E. (Ps. $119^{112}$) וענין לא יְאַחֵר מן לְעוֹלָם עֵקֶב, Qi. לא יְאַחֲרֵם לְסוֹף, adding וכן אמר על לְפִי שֶׁהַשָּׁכָר סוף המעשה (Ps. $19^{12}$) הַשָּׂכָר עֵקֶב. There is, however, an Aram. and NH. word עִכֵּב meaning—though its etymological relations are not apparent, unless by an anomalous change of consonants, it comes from עִקֵּב—to *hold back*, *delay* (Lv. $19^{13}$ 𝔗$^{J}$ to *keep back* wages, Ithp. to *hold oneself back*, *delay*, Gn. $19^{16}$ 𝔊 for ויתמהמה, 1 S. $20^{38}$ 𝔗 for אל־תעמד, al.; *NHWB* iii. 644*b*); and it is quite possible that יְעַכְּבֵם should be read here. 𝔗 here has יְעַכְּבִינוּן; and 3 MSS read יעכְּבם. The sf., however, has no antecedent, and $^{4c}$ is (Bu.) "long for one line, and short for two": hence Bu. St., very plausibly, ולא יְעַקֵּב בְּרָקִם, "and he delayeth not the lightnings." Du.: אחריו ישאג קוֹלוֹ יִרְעַם אֵל לא יְעַקֵּב מִפִּיו יִשָּׁמַע קוֹלוֹ (for גאונו in $^{4}$) גְּרוֹנוֹ: (from $^{5a}$) בקוֹלוֹ; but the threefold קוֹלוֹ, each time at the end of the line, is not an elegance, nor is so much change necessary. [But Du.'s last line is better than 𝔐, which is both short and feeble.]

5. [The rhythm is 4 : 4—rare in Job ($7^{4}$ n., $21^{28}$ n.), and sometimes at least due to textual corruption.] There is force in Bu.'s remark that $^{a}$ and $^{b}$ form a poor parallel; in $^{a}$ also the adv. acc. נפלאות halts after ירעם אל בקולו, which in its turn seems a variant of $^{4b}$; nor is a fall of snow $^{5}$ a cause (כִּי) of thunder: hence, comparing $5^{9}$ עשה גדולות ואין חקר נפלאות עד אין מספר (cf. $9^{10}$ and $36^{26}$), he would read עשה נפלאות ואין (or ולא) הקר גדולות ולא נדע. Du. for $^{a}$ reads יַרְאֵנוּ אֵל נפלאות.

6. הֱוֵא] imper. from הֲוָא, the Aram. form of the Heb. הָיָה, found six times in the OT., here, Gn. $27^{29}$ הֱוֵה, Is. $16^{4}$ (in the prophecy on Moab) הֱוִי, Neh. $6^{6}$ and Qoh. $2^{22}$ הֹוֶה, Qoh. $11^{3}$ יְהוּא † (cf. also יְהֻוֶּה). If correct, the vb. will be used in its primitive sense of *Fall*, found in Arab. (Qor. $53^{1}$ "By the star إِذَا هَوَى when it

*sets*"), but only here in either Heb. or Aram. Grä. Sgf. Perl. Bu. (not Du.) רַוֵּה or רַוֵּא, *saturate* (Ps. $65^{11}$ etc.), which might seem better suited to rain than to snow; it is, however, attributed to at least הגשם והשלג together in Is. $55^{10}$.

וגשם מטר וגשם מטרות עֻזוֹ] ל must be understood from [a] before גשם (each time). גשם מטרות after גשם מטר forms a hardly tolerable combination. Probably וגשם מטר should be omitted with 3 MSS, Ol. Wr. Bi.[1] Hfm. Bu. Ley. 𝔖 omits וגשם מטרות. Sgf. (omitting [c]) has for [b] וגשם המטיר; Hfm. (omitting [b]) for [c] has וגשם וּמְטָרוֹת עֹזּוּ (imper. *Be strong*, ל, as before, being understood from [a] before ג׳ and מ׳: cf. Pr. $8^{28}$ בַּעֲזוֹז עֵינוֹת תְּהוֹם); Du. (for [b] and [c]), retaining the ת in מטרות, גשם ומטר תָּעֹזּוּ; Be.[K], as Hfm. or Bu., or וגשם ומטר עֲרֹפּוּ (*Drop*: Dt. $32^{2}$).

7. ביד] חתם ב׳ is peculiar, but it is found in $33^{16}$ (also Elihu). Hi. Grä. Du. Be. בְּעַד ($9^{7}$): but ביד is more expressive.

כל אנשי מעשהו] RV. "that all men whom he hath made may know (it)" is grammatically correct, but does not yield a good sense: read with 𝔙 either לדעת כל־אֲנָשִׁים מעשהו (Ol. Kamp. De. (note), Di.) or כל־אֱנוֹשׁ מעשהו (Bi.[1] Hfm. Du. Be.): Bu. either, at the same time suggesting אֱנֹשׁ עֹשֵׂהוּ. כל may be repeated by error from [a] (Bu. Du. Be.[K]). [𝔊 curiously for מעשהו has τὴν ἑαυτοῦ ἀσθένειαν whence Ehrlich questionably, מעטהו, that every man may know his *nothingness*.]

8. וַתָּבוא] Bu. וְתבוא.

9. מן החדר] RV. "out of the chamber (of the south)," so De., "the chamber" being an abbreviation for "the chamber of the south"; cf. $9^{9}$; but this is not probable. Du. (Ch. מֵחֶדְרֵי) מן חֶדֶר תֵּימָן סוּפָה (cf. Is. $21^{1}$ כַּסּוּפוֹת בַּנֶּגֶב לַחֲלוֹף); [but the elimination of the vb. is awkward. Be.[K] מן חדר תימן תבוא סופה; but this produces the rhythm 2 : 2 : 2 ($17^{1}$ n.), In 𝔐 the rhythm is 3 : 2, $17^{13}$ n.); but perhaps the very doubtful ממזרים in [b] represents two words in the original text.]

מִמְּזָרִים] if correct, *the scatterers*, i.e., *the scattering* winds (RVm.), poet. de *ventis borealibus*, quippe qui nubibus dispersis frigus offerant serenum (Ges. *Thes.*; so Di.); cf. Qor. $51^{1}$ وَالذَّارِيَاتِ ذَرْوًا, *By the scattering* (winds)! But in this case

(Du.) the fem. ptcp. would have been expected. Voigt. Bu. Oo. Honth. St., plausibly, מִמְּזָוִים, *out of the storehouses* (Ps. 144[13] †). [𝔊 *ἀπὸ δὲ ἀκρωτηρίων* (? an error for *ἀρκτώων*), 𝔖 ܘܡܢ ܣܒܝ (= מזרמים, or rather, since the pl. does not occur, מִזֶּרֶם, whence N. Herz. in *JThS* xiv. 577,—From scorching heat (מֵחֹרֶב) comes the *samûm*, And from sweeping rains coolness; but סופה = *samûm* is doubtful), 𝔗 מכוח מזרים, 𝔙 ab Arcturo, *'A καὶ ἀπὸ Μαζουρ.*]

**10.** יִתֵּן] so Gn. 38[28], Pr. 13[10] 10[24]: though not, as Ew. 295*d*, Del. G–K.[26] 144*b* (omitted in G–K.[28]), al. (v. *Lex.* 680*a*), an impersonal usage = Germ. "es giebt": but *sc.* הַנֹּתֵן, "the giver giveth" = ". . . is given" (G–K. 144*d*, *e*, Kö. 324*d*, *β*). 𝔖 𝔖𝔗 render by a passive (so Hi. Di. alt. Bu. Du. יִתְּנוּ); but the passive rendering is not proof that the translators *vocalized* יִתֵּן. [Ehrlich יִתֵּךְ: in [b] מוצק from יצק, not צוק.]

ורחב מים במוצק] and the breadth of waters is in narrowness (36[16]) = the broad waters are narrowed, viz. by ice forming along the edges, and gradually contracting the water.

**11.** ברי] רִי *saturation*, for רִוִי, from רָוָה (10 n.), like אִי, בִּי (Is. 3[24]), עִי, from אָוָה, בָּוָה, עָוָה (G–K. 24*b*, *end*; cf. 84*a*[c.e] 93*y*). [This explanation of 𝔐 is preferable to *corn* (𝔖 𝔙; cp. בַּר), or *a chosen one* (𝔗 *'A*), or *purity*, *brightness* (𝔗), or (= רְאִי) *the rainbow* (Hoffm.). 𝔖 for ברי יטריה has ܘܫܒܠܒܐ ܕܫܒܠܒܐ: 𝔐 is probably corrupt and ברק or ברד should be restored; see next n.]

הטריח †] טָרַח is to *toil* or *labour* (cf. in 𝔗 טַרַח, as Dt. 6[11] 𝔍 ובטורחתי די לא נטעת = וזיתין אשר לא טרחת למינצב, Qoh. 2[11] ובעמל שעמלתי לעשות = וטרחית למעבד, 9[9]; cf. Nu. 11[11] 𝔍 טָרְחָא דעמא הדין = משא העם הזה: see, further, *ChWB* i. 319, and *NHWB*, *s.v.*: so Heb. טֹרַח = *troublesome burden*, "cumbrance," Dt. 1[12] איכה אשא טרחכם, Is. 1[14] היו עלי לְטֹרַח †). הטריה is therefore properly to *make to toil* or *labour*, which might also mean to *burden* (belasten); but in the NH. usage (*ll.cc.*) it has the derived sense of to *trouble*, *importune* (belästigen), e.g. *Sanh.* 8*a* מטריחין אותי להחזיר, thy *importune* one to repay; *Ta'an.* 24*a* הטרחת אתקוֹנְךָ להוציא וג': still, when the Elihu speeches were written, it might have had the more primary sense of to *burden*. But the idea of the rain with which the clouds are laden is not here very

suitable: we have [9b] cold, [10] ice, and [11b] lightning. Hence Du. בָּרָד, *hail*, for ברי, [the vb. then taking two accusatives: cp. G–K. 117*cc*]; Be.[T] Honth. Bu. אַף בָּרָק יְטָרַח עב, yea, the cloud *casteth forth lightning* (טָרַח, from Arab. *ṭaraḥa*, to *cast* or *throw*: Lane, 1837). This agrees excellently with [b]; but the explanation of טרח is precarious.

יפיץ עֲנַן אורו] RV. "He *spreadeth abroad* the cloud of his lightning": but הפיץ is to *scatter* (so, rightly, AV. *he scattereth*), not to *spread abroad* (פרס): hence point, with 𝔊 (Θ), *διασκορπιεῖ νέφος φῶς αὐτοῦ*, 𝔙 et nubes spargunt lumen suum, 15 MSS, *Hagiogr. Neapol.* 1487, 𝔗 of Rabb. edd., Venice, 1517, 1525, 1568, and of the Antwerp Polyglott (see De Rossi, *Supplementa ad Varias Lectiones*, 1798, p. 125), עָנָן (so Le Clerc, Mich. Dathe, Bu. Du. Be.), *the cloud scattereth its light* (*lightning*).

12. מְסִבּוֹת] adv. accus. (in prose סָבִיב): from מֵסַב, a *surrounding place*: 2 K. 23[5] מְסִבֵּי ירושלים, the *places round about*, (but ? rd. בסביבי, as Jer. 32[44] 33[13]); 1 K. 6[29] מֵסַב, adv. acc. *round about* (but rd. probably מְסֻבָּב); Ca. 1[12] מְסִבּוֹ, *his table* or *divan*; Ps. 140[10] ראש מְסִבַּי (? מְסַבְּבַי). Bu. מְסָבִיב; but מסביב is not used of a person or thing moving *round about*, but of people moving about, or of things happening, *round about* a person. The v. is unevenly divided: hence Bu. inserts יתהלך (Be. יְסוֹבֵב) *before* מתהפך, Ley, Du. Honth. insert יתהלך *after* it. The former is better: and it (the lightning) turneth itself round about, turning itself by his guidance.

תחבולת] *steersmanship*, used metaphorically of *direction*, *guidance*, *counsel*; only in the Wisdom lit.: Pr. 1[5] 11[14] באין מחשבות בְּעֵצָה תכון ובתחבֻלות יפל־עם ותשועה ברב יועץ, 12[5] 20[18] תחבֻלות עֲשֵׂה מלחמה, 24[6] (nearly = 20[18b] + 11[14b]) †.

לפעלם] in 𝔐 this is the middle of the verse; but really a new verse should begin here. The sf. will refer to the flashes of lightning in the poets' mind: but Grä. Be.[K] Bu. לְפָעַל מָכָל־אשר יְצַוֵּהוּ, *to do* (anything) *of all that* (= *whatever*) *he commandeth it*. But מכל is rather a refinement: would not the poet be content with כל אשר?

ארצה] si vera l., a poet. form for ארץ, as ארצה, 34[13] (see *n.*):

but no doubt אַרְצָה (= אַרְצוֹ) should be read with 𝔖, as there (Mich., Reiske, Bu. Be.); cf. Pr. 8[31] מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ. Du. פִּרְצֹנוֹ, *according to his pleasure.*

13. לארצו אם] om. אם, as repeated by error, with Bi.[1] Di. Sgf. Bu. Be.; Du. וְלִמְאֵרָה (Dt. 28[20], Pr. 3[33] al.), comparing En. 59[1]. [For types of parallelism somewhat similar to the text as emended by Du., cp. 31[13] 36[9], and see n. on 11[10].]

ימציאהו] 34[11] (see n.).

14. עֲמֹד] Du. Be.[K] to [a], *m. c.*: [but this merely produces 4 : 3 (17[14]) instead of 3 : 4: the rhythm would become normal by the omission of עמד].

15. התדע בשום אלוה עליהם] RV. Di. "Dost thou know *about* (as 35[15]) God's laying (His charge) upon them?" (the pron. referring to the natural agencies just described; cf. בָּם, 36[31]); שׂוּם על, as Ex. 5[8], though there an *object* follows, which is here desiderated. 𝔊 *οἶδαμεν ὅτι ὁ θεὸς ἔθετο ἔργα αὐτοῦ*, whence Bi.[2] Du. פְּעָלָיו (Du. אֶל) בשום אלוה, ". . . about God's *ordaining, appointing* (*Lex.* 963) *his works.*" This is the best that can be done with the passage.

והופיע] the pf. with *waw* consec. in a freq. sense, carrying on בשׂום, as 1 K. 8[33], Ezk. 3[20] (Dr. 118; G–K. 114*r*).

16. התדע על מפלשׁי עב] ידע על is as strange as 36[21] בחר על. Perhaps the ע in על is a dittograph: ל will then be the *nota accus.* after תדע (as, *e.g.*, 5[2]). Be.[K] הֲתִרְאֶה wilt thou *soar* above . . . ? but ראה means rather to *dart* or *swoop* (Dt. 28[49], Ps. 18[11], Jer. 48[40] = 49[22] †).

מפלשׁי] *balancings*, from פָּלַס, to *weigh* (fig. to *make even* a road); cf. פֶּלֶס, a *balance*, Pr. 16[11], Is. 40[12] †. Bu. (note, but not in translation) מפרשׁי, as 36[29]: but the idea of the clouds laden with moisture being poised in the sky is more picturesque.

מפלאות †] Probably miswritten for נפלאות, as [14] (a few MSS, Sgf. Bi.[2] Bu. Be.[T]), through the influence of מפלשׁי.

תְּמִים דֵּעִים] cf. 36[4] תְּמִים דֵּעוֹת (of Elihu): דֵּעִים [MS[Ken. 153] רעים: 𝔊 *πονηρῶν*] only here: cf. on 32[6]. Du. [precariously, though 𝔚 is not too certain] for [b] מַפִּיל תְּהֹם מֵרֹעַם, *making a water-flood* (cf. תְּהוֹם in Ps. 42[8]) *to fall* (*pour*) *down at the thunder*,

"the cloud that floats so lightly in the air, may nevertheless in a thunder-storm discharge a deluge of water on the earth."

17. אשר בגדיך] a pron. of the 2nd person being the supplement of אשר: "*Thou whose* garments are warm"; cf. Hos. $14^4$ אשר בך יֻרְחַם יתום, *Thou through whom* the fatherless is compassionated! Ps. $71^{19.20}$ (*Lex.* 82*a*). [Du. Peake take אשר as a conjunction: what time thy garments are warm. RV. (How thy garments are warm?) makes $^{17}$ still dependent on התדע in $17^{16}$.]

בְּהַשְׁקִט] השקיט = to *show quietness* (the "internal" Hif.: G–K. 53*e*); so Is. $7^4$ הִשָּׁמֵר וְהַשְׁקֵט, $57^{20}$ (= Jer. $49^{23}$) כי הַשְׁקֵט לא יוכל.

דָּרוֹם] poet. and late: elsewhere only Dt. $33^{23}$, Ezk. (13 times), Qoh. $1^6$ $11^3$. Also only here of the south *wind*.

18. תרקיע] with the interrog. not expressed (G–K. 150*a*, *b*). רָקַע (Hif. only here) is to *stamp* with the feet, Ezk. $6^{11}$ $25^6$; to *beat down* (cf. in Syr. ܪܩܝܥܬܐ = πεπιεσμένον, Lk. $6^{38}$), or *beat out*, especially of metals to *beat out* into plates, as Jer. $10^9$ כסף מְרֻקָּע, Is. $40^{19}$, Ex. $39^3$, Nu. $17^4$ (of the censers) וַיְרַקְּעוּם צִפּוּי למזבח (cf.$^3$ ועשו אותם רִקֻּעֵי פַחִים צִפּוּי למזבח). The word is evidently chosen here, with allusion to the רָקִיַע.

עִמּוֹ] *with him*; *i.e.* either *with him*, as his companion and equal, or *like him* ($9^{26}$).

לשחקים] the ל, as *Lex. s.v.* ל, 3a.

שחקים] properly *clouds*; here poet. for the רָקִיעַ.

רְאִי †] *mirror*; = מַרְאָה, Ex. $38^8$ †.

מוּצָק] Hof. ptcp. from יָצַק; cf. הַיָּם מוּצָק, 1 K. $7^{23}$. Different from the מוּצָק of $^{10}$, and the מוּצַק of $36^{16}$ (from צוּק).

19. הודיענו] *c.* 25 MSS, Orient. Kt., 𝔊𝔖 Di. Bi. Du. Be. הודיעני, "Make *me* to know what we (men) shall say to him."

לו] [*to* him (God), as commonly understood; *of*, *about* (as Gn. $20^{13}$: *Lex.* 514*a*, e) it (Ehrlich: see on היספר, v.$^{20}$].

לא נערך] *sc.* מִלִּין (see $32^{14}$); cf. Ps. $5^4$ (in c. $33^5$ מלחמה is more probably to be understood).

20. היספר] [Ehrlich postulates for this word here a sense found in Arabic, as, *e.g.*, in سفرت الريح العيم, the wind *dispersed* the clouds (cited by Lane); and deletes לו as an insertion

made when, this unusual sense not being understood, יספר was taken in its familiar sense. Omitting v.[18] he obtains for [19a. 20] the meaning: Teach me then what we shall say of it (*i.e.* the marvels of [16f.]) . . . Will they (the clouds) be dispersed if I speak, Or did man ever command that they should be driven away (יבלע). But these suggestions are in themselves hazardous, and associated with others equally hazardous in the remainder of [15–24], and form no safe way of escape from the strange and perhaps corrupt expressions in 𝔐].

אם אמר איש כי יְבֻלָּע] "Or did man ever say (= wish, purpose: Ex. 2[14]; *Lex. s.v.* אמר, 2) that he would be swallowed up (fig. for annihilated)?" אמר כי, as 36[10], where see *n.* Du. הֲיִסּוֹר לו כי יְדַבֵּר אם אמר וג׳, "Hath he (God) a reprover (see 40[2]), when He speaks, Or doth a man say that He is confused?" understanding בלע in the doubtful sense of בָּלַל (see [also, perhaps, Is. 3[12] (n.) 19[3] 28[7], Ps. 107[27]]).

**21.** ראו] Bu. רָאִנוּ.

בהיר †] is of ambiguous meaning: the √ occurs otherwise in OT. only in בַּהֶרֶת, a *bright spot* on the skin, Lev. 13–14 †. [But elsewhere two opposite meanings occur: *bright*, and *dark*, *dull*, *obscure*.] (*a*) in Arab. *bahara* is properly (Lane, 265) to *overcome* (iii. to contend with, and overcome, another for glory, superiority, or excellence; viii. to *arrogate* a thing *to oneself* falsely), then to *surpass*, *excel*, in beauty, knowledge, goodness, etc. (abs. the moon *surpasses* the stars (*sc.* in brightness), and *the surpasser* is a term for the moon, as outshining the stars (*ib.* 266*a*)), and, lastly, to *shine*, as "the cloud *shone brightly*"; (*b*) Eth. [with metathesis] ሰፍሀ: (common) is to *be bright* or *shine* (Di. *Lex.* 499*f*); (*c*) in Syriac, the √ itself is not quoted, but ܒܗܘܪ is *fuscus*, *maculosus*, of colours, lux *subobscura*, and then of an *obscure* rumour, or hint, ܒܗܘܪܐܝܬ is *obscurely*, = ἀμυδρῶς, of light, ܒܗܝܪܐ, *obscure*, *uncertain* (of knowledge), *Ephr.* i. 462; ܒܗܘܪܐ is *twilight* (the knowledge of men compared with that of angels is like the *twilight*); ܒܗܘܪܐ ܕܡܕܢܚ is the *twilight* before sunrise, but it also denotes *lux ortus*,

*splendor*, *Ephr.* iii. 15 (הֲדַר, and derivatives, in the sense of *to glory*, *boast* = *καυχάομαι*, are common); (*d*) in 𝔗 rare; only בַּהֲרָא, בַּהֲרְתָּא = בַּהֶרֶת, and בָּהִיר, 𝔗² here [where בהיר means *clear*, *bright*] והשתא לא אסתכלו באורייתא אתעבידו שמיא בהירי מן לאחתא מלא ומטרא ורוח עברת ודכאינן, [though in the related passage in NH. in] Ta'an. 7ᵇ (Levy, *ChWB*, and *NHWB*) [בהיר is used of the *dark* rain-clouds]: אפילו בשעה שעננים עומדין בהירין בהירין להוריד טל שהרקיע נעשה בהורין בהורין (edd. ומטר רוח עברה ותטהרם). [In the present passage, if 21ᵇ is in place the meaning *obscure* is rather indicated by the parallel לא ראו.] Wr. Sgf. Be.ᵀ proposed בהיר הוא for בהאירו, [producing the abnormal rhythm 3 : 2 for the normal 3 : 3 of 𝔐].

22. זהב] cannot be right, in spite of Del.'s attempt to explain it (in its literal sense) on the ground that the N., according to the ancients [Del. cites Herod. iii. 116; Pliny, *HN* 6¹¹ 33⁷], was specially the region of gold; and that the meaning is: men can bring gold out of the darkness of the mysterious North, but upon God is terrible majesty (the argument being like that of 28¹·⁶): but there is here no real antithesis between the two ideas contrasted. AV. renders 𝔐 correctly *gold*: the Revisers, seeing this was out of the question, but not feeling at liberty to emend the text, give the impossible paraphrase *golden splendour* (cf. 𝔊 in Æschylean language, worthy of a better cause, *νέφη χρυσαυγοῦντα*; cf. Soph. *O.C.* *χρυσαυγὴς κρόκος*): change a letter (זֹהַר for זהב, Grä. Che. Du. Be. Honth. St. Bu.²: see Ezk. 8² and Dn. 12³ הרקיע כְּזֹהַר יַזְהִירוּ †), and we get the sense which the Revisers vainly struggled to obtain.

יאתה] 3²⁵ 16²² 30¹⁴.

על אלוה נורא הוד] "upon God majesty is terrible." We should expect הוד נורא " . . . is terrible majesty," and so Bu. would read; but נורא הוד is more rhythmical, and in Heb. the effect of the unusual order has not the stiffness which it has in English. Di. compares Gn. 29² והאבן גדולה על־פי הבאר.

23. שדי לא מצאנהו] the *casus pendens*; Dr. § 197.

שגיא] see on 36²⁶.

שגיא כח] these words halt after שדי לא מצאנהו, and ᵇ is unrhythmical. Bu. plausibly, שדי לא מצאנהו שגיא כח ורב צדקה

שניא כח ורב צדקה ומשפט לא יענה ; Du. מִשְׁפָּט צַדִּיק לֹא יְעַנֶּה. [but the rhythm (4 : 3 (2)) in both Bu. and Du. is suspicious. Possibly we should retain 𝔊 (except יענה), merely changing the pointing of 𝔐 : שניא כח ומשפט ורב צדקה לא־יְעַוֶּת (rhythm 3 : 3); the coupling of כח and משפט is a little strange, but by no means so strange as משפט ורב צ׳ in 𝔐. In the context it is not difficult to understand משפט after יעות (see next n.) or יְעַנֶּה, if this be retained].

יְעַנֶּה] 𝔗 יְסַגֵּף (elsewhere also for עָנָה, as Gn. 16[6] 𝔗, Is. 58[3. 5] 𝔗; Syr. ܣܓܦ (common) is *læsit, nocuit, ἔβλαψεν*), *Ἀ κακουχήσει*; RVm. "To judgement and plenteous justice he *doeth no violence*." עָנָה דִּין occurs in the Talm., though (to judge from Levy) in a peculiar sense, to "afflict," *i.e.* vexatiously interfere with, or wrong, the right of a condemned criminal by deferring his execution beyond the day originally fixed for it: אין מְעַנִּין את דינו של זה אֶלָּא מְמִיתִין אותו מִיָּד. Whether the expression was in use when the Elihu speeches were written is more than we can say: if not, יְעַוֶּת (as 8[3] 34[12]) would be an easy emendation. Bi. Hfm. Be. יַעֲנֶה, *answereth not* (those who presumptuously question the justice of His rule); but the thought is inadequately expressed, besides being alien to the context.

**24.** יִרְאוּהוּ] *fear him*—as an established fact (the force of the pf.), though not necessarily universally (cf. 36[24b] אשר שֹׁרְרוּ אנשים). 𝔊 (*φοβηθήσονται*) 𝔖𝔙 express יִרָאוּהוּ, which is adopted by Bu. Du. St., though not in the freq. sense of the impf., but as = "*should* fear him." [With the similar sounding forms from the two different vbs. יראוה (from ירא), יראה (from ראה), cp. 6[21]. 𝔊 *φοβηθήσονται* in both lines; 𝔙 also treats כל חכמי לב as subj. of the vb. in [b]; and it would be easy to read יִרָאֻהוּ in [b]; but, though 𝔐 is awkward, the distich so obtained, Therefore men (in general) fear him, (But) the wise in heart do not fear him, is certainly not to be preferred. Ehrlich: But (לכן = לכֵן) this, viz., what has been mentioned in [23], (only) ordinary men see (יִרְאוּהָ), the wise in heart see it (יִרָאֻהָ) not.]

## CHAPTER XXXVIII.

1. מן] [*out of*; Ehrlich, *after*, Hos. $6^{2}$].

הסערה | מנ] so Kit., with 𝔅. According to Baer (p. 53) and Gi. the Kt. reads as one word מנ ׀ הסערה, the Qrê as two words מן ׀ הסערה. The same peculiarity recurs in $40^{6}$ Kt. מנ ׀ סערה, Qrê מן ׀ סערה. The Qrê is, of course, correct.

2. מי זה] The rendering "Who is *this* that . . . ?" is here admissible, and more forcible than any other (*Lex.* 261*a*, 4b; cf. Is. $63^{1}$).

בלי דעת] a short circ. cl. qualifying a subst., as Ps. $63^{2}$ ארץ בלי מים; more commonly qualifying a verb ($8^{11}$; see *n.*).

3. כְּגֶבֶר] כְּנִבֹּר, *like a mighty man* (*a warrior*), 𝔖 (ܟܓܒܪ), 𝔗 1 MS (כגיבור) Hfm. Bi. Bu. Be. Ben-N. כְּגֶנֶב, as in Ezk. $17^{10}$ כְּנַעַת for Ben-Asher כְּנָעַת, to avoid the juxtaposition of two similar aspirates: cf. Baer, *Job*, p. 63, and *Ezek.* p. 114, who cites Ḳimchi, *Michlol*, 90*a*, and Baer and Strack, *Dikḍuḳê haṭe'amim*, p. 30. See also G-K. 21*d*. For כְּנֶגֶב (not כְּגֶבֶר), see on $13^{28}$.

ואשאלך] om. וְ, with *c.* 60 MSS, 𝔖𝔙 Bi. Be. Bu. Du.; cf. $42^{5}$.

5. ממדיה †] from [מִמַּד]; cf. מִסַּב ($37^{12}$). [But Ehrlich suggests that it is the sing. (cp. G-K. 93*ss*) of Piel part. of מדה = מדד, and renders, What (מי, as Jg. $13^{17}$, or read מה as in Pr. $30^{4}$) is the name (שֵׁם) of him that measured it?]

כי תדע] either *since thou knowest* (iron.), or (Del.) *if thou knowest* (cf. Pr. $30^{4}$ מה שמו ומה שם בנו כי תדע); the impf. is no bar to either of these renderings, for it is often used of present knowledge: $11^{8}$ $37^{15.\ 16}$, Pr. $27^{1}$ $30^{3}$, Is. $58^{3}$, Hos. $13^{4}$, 1 K. $3^{7}$, Ps. $51^{5}$ $73^{22}$ etc. Di. Dav. Bu. Du. *that thou shouldest know*

(viz. through being present at the time); but the explanation is rather forced.

6. ירה] Gn. $31^{51}$ המצבה אשר יריתי; cf. Dn. $7^{9}$ עד די כרסון רְמִיו; [and for the expression *to cast, throw*, i.e. *to lay*, a foundation or a building, cp. in other languages *nadû uššê* (Del. *Assyr. HWB* p. 448 f.); ܬܪܡܝܬܐ, *foundation* (*e.g.* Mt. $13^{35}$, 2 Macc. $2^{29}$); *fundamenta jacere*; *βάλλεσθαι ἄστυ*].

7. בְּרָן . . . וַיָּרִיעוּ] Dr. § 118; G–K. 114*r*. [𝔊 *ὅτε ἐγενήθησαν ἄστρα, ᾔνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου.* Whether or not this is a "dogmatic correction" (Di.) to remove the inconsistency with Gn. $1^{14ff.}$, it is self-condemned, like Me.'s בָּרָא for ברן, by its destruction alike of the parallelism and poetry of 𝔐.]

8. ויסך] 𝔙 Quis conclusit . . .? whence Me. Wr. Bi. Bu. Du. Be. (וּ)מִי סָךְ, who hedged about . . .? which, as $^{8}$ does not refer to the direct sequel of $^{6}$, is preferable, as well as more forcible. [Ehrlich וָאָסֶךְ, carrying on ויריעו in v.$^{7}$—a slighter change, but less probable.] סוּךְ, as $3^{23}$ † (sq. בעד; but the variant שׂוּךְ, $1^{10}$, sq. בעד, is combined, Hos. $2^{8}$ †, with an accus.). [The corruption may, however, lie deeper: סוך, *hedge about*, is not quite the word to be expected with *doors* (ct. "thorns" in Hos. $2^{8}$); the line unduly anticipates $^{10b}$, and the repetition of דלתים, $^{8a.\ 10b}$, betrays a poverty of language not lightly to be attributed to this writer. If the last two letters of בדלתים be a dittograph, what remains closely resembles a good parallel to $^{b}$, and we should perhaps read בלדת or (unless this can be treated as בְּלֶדֶת) בְּהֻלֶּדֶת—*when the sea was born.* But it is less easy to recover the beginning of the line, which should contain a question (cp. $^{4.\ 12}$ etc.). Be$^{K}$ suggests, not very satisfactorily, סכר for ויסך.]

בגיחו מרחם יֵצֵא] when it burst out, *issuing forth* from the womb: the impf. qualifying בגיחו, just as $31^{34}$ וָאֶדֹּם לא אֵצֵא פתח, and so capable of being rendered idiomatically by a ptcp. [גיח, $40^{23}$ (of Jordan), Ezk. $32^{2}$ and in the Hif. (of an ambush rushing forth) Jg. $20^{33}$. The occurrence of the word in Mic. $4^{10}$, Ps. $22^{10}$ † is doubtful. The bursting out (of waters) is no doubt the meaning of the n. pr. גיחון, and to burst out (with reference to waters) is

frequently expressed by ܢܓܕ and derivatives (PS. 676 f.), and جَبَخَ is used of water carrying away a bank, etc. Whether in Heb. the word was used by itself with reference to the bursting out of the fœtus from the womb depends on the punctuation and interpretation of the ambiguous forms in Ps. $22^{10}$ (= נזי, Ps. $71^{6}$) and Mic. $4^{10}$.]

10. ואשבר עליו חקי] *And I brake upon* (or *against*) *it my boundary*,—חק being (as explained on $26^{10}$) a *prescribed limit* in space, *i.e.* a *boundary*, as in $14^{5.\,13}$ it is a *prescribed limit* in time; and *brake* being an allusion to the rocks and cliffs in which the mainland often abruptly ends (cf. *ῥηγμίν*); so Ew. Del. Di. Bu. Du. 𝔊𝔖 express חק; Di. Bi. Du. Be. חֻקּוֹ (as Pr. $8^{29}$ בשׂומו לים חֻקּוֹ,—where, however (see on $26^{10}$), חקו need not mean more than *decree*). 𝔊 *ἐθέμην δὲ αὐτῇ ὅρια*, 𝔖 ܣܒܒ ܠܗ ܣܡܘܪ, 𝔙 circumdedi illud terminis meis (חֻקַּי), 𝔗 ופסקית עלוי גזירתי. The fig. is a bold one; and one wishes that the evidence were clearer that חק really expressed the idea of a *boundary*. Me. Wr., after 𝔊 (which may, however, only paraphrase), וְאָשִׁית (cf. $14^{13}$: in this case, for על, cf. $13^{26}$ נתב על, Gn. $30^{28}$ נקב על); Be. ("fortasse") questionably וְאֶשְׁטֹר, *and I wrote* (*prescribed*), from Ass. and Arab. (*Lex.* 1009*a*). RV. *prescribed*, with marg. "Heb. *brake*": but the two renderings are inconsistent: "prescribed" is not a legitimate paraphrase of "brake": if "brake" with חק is deemed to be too bold a combination, the only alternative is to emend the Heb., and to read some word—such as ואשית—which may be fairly rendered "prescribed."

11. ואמר עד פה תבוא ולא תסיף] Du. Be.$^{K}$ om. תבוא, Bi. St. ולא תסיף,—each *m. c.* But without תבוא, ולא תסיף attaches very badly to עד פה; and the omission of ולא תסיף greatly weakens the force of the words spoken. It is monstrous to spoil a verse—and especially a fine verse—for the sake of supposed metrical requirements. [ואמר might be omitted, leaving the rhythm 4 : 4 ($7^{4}$ n.): then for the omission of an introductory ואמר, לאמר, etc., cp. $4^{17ff.}$ $15^{23a}$ $17^{12}$ $22^{20}$.]

ופא ישית בגאון גליך] Here there must be an error in

𝔐; for except by unsatisfactory artificial expedients no sense can be extracted from it. Ges. Hrz. Schl. Del. al. understood חֹק (cf. 14[13] תשית לי חק ותזכרני), and take ישית impersonally (*sc.* הַשָּׁת), *Thes.* 1400*b* "*hic ponant*, i.e. *ponatur* (*sc.* terminus, v.[10] [חֹק]), *superbiæ fluctuum tuorum.*" But חק is too far off to be reasonably supplied by the reader in thought, and the impers. ישית is here exceedingly weak. Hi. takes פא as the obj.: "A 'here' doth one set against," etc.; Ew. § 294[a] ("perhaps"), and apparently Di.: "Here (= this place) will arrest the pride," etc. (*Einhalt thun* dem Übermuth . . .; to judge from the comparison of שית מן, 10[20] (but see *n.*), taken by Di. as elliptical for ישית יד ב׳, lay (the hand) upon = arrest); but פה in either of these usages would be very un-Hebraic, and the sense *arrest* for שית ב׳ has no support elsewhere. Du. "And *leave off* (lass ab: שית, as 10[20] (but see *n.*)) *with* the swelling of thy waves." Qi. (Comm.) ופא ישית וְיִלָּחֵם בגאון גליך, apparently taking ישית in the military sense of Ps. 3[7], Is. 22[7]: "Here will the appointed boundary assail and resist thy waves." Seb. Münster (1534–5), Et hic ponet (impetus tuus) elationem fluctuum tuorum; Coverdale (1539), and here shalt thou laye doune (cf. Münster's *ponet*) thy proude and hye wawes; Geneva Vers. (1568), and heere shall it (*i.e.* God's decree and commandement, as v.[10]) staye thy proud waues; EVV., finely, "shall thy proud waves be stayed." 𝔊 *ἀλλ' ἐν σεαυτῇ συντριβήσεταί σου τὰ κύματα*, 𝔖 ܬܒܬܪ (? rd. with Me. ܬܒܪ, *thou shalt break*), 𝔙 Et hic *confringes* tumentes fluctus tuos, 𝔗 וכא תשוי בגיותנות גלליך. Hence (after 𝔊𝔙) Ew. יִשָּׁבֵר ג׳ג׳, *shall be broken* (or יִשְׁתֹּק, Jon. 1[11. 12]); so (יִשָּׁבֵר) Wr. Bäthg.; Bi. Bu. Be. Honth. St. יִשְׁבֹּת ג׳ג׳, *shall cease* (ישבת for 𝔐[1] ישתב). Either of these yields an excellent sense: for ישבר, cf. Lv. 26[19] ושברתי את גאון עזכם; for יִשְׁבֹּת—or, more forcibly, יִשֹּׁבֵת—Is. 13[11] וְהִשְׁבַּתִּי גאון זדים, Ezk. 7[24] וְהִשְׁבַּתִּי גאון עזכם (30[18] 33[28] with וְנִשְׁבַּת); and so, by legitimate means, we obtain the sense, not materially different from that which EVV. obtained by illegitimate means, And here shall the pride of thy waves be made to cease,—פא for פֹּה only here, and doubtless only a *lapsus calami* for it. 𝔊 *ἐν σεαυτῇ*, as Be.[K] saw, expresses בְּכֹה misread as בְּכָה: but this can hardly be the original reading; for (1) the repetition

of the same word פֹּא is much more forcible; and (2) בְּכֹה for כֹּה is dubious: it occurs only 1 K. $22^{20}$ (twice), where the sense is not *here*, but *thus* (*in this wise . . . in that wise*), and where the ‖ 2 Ch. $18^{19}$ has בְּכָה . . . כָּכָה, as can hardly be doubted, rightly.

**12. המימיך**] for the idiom (= since thou wast born), see 1 S. $25^{28}$, 1 K. $1^{6}$; and cf. on $27^{6}$. 𝔊 ἡ ἐπὶ σοῦ συντέταχα (צויתי) φέγγος πρωινόν; where, according to Bi. Be., ἐπὶ σοῦ = מִמְּךָ; but ἐπί with a gen. is a common Greek idiom for *in the time of, e.g.* ἐπὶ Κύρου, ἐπ' ἐμοῦ, ἐφ' ἡμῶν, etc.

**וידעתה**] in poetry the Kt. יַדְעָתָה שחר is preferable to the Qrê יַדְעָתְּ השחר. The Pi. יִדַּע only here; perhaps (Bu.) to be read in Ps. $104^{19}$ מבואו שמש יָדַע.

**13. רשעים**] an עַיִן תְּלוּיָה—one of the four *litteræ suspensæ* (the others being v.[15], Jg. $18^{30}$ מנשה, Ps. $80^{14}$ מעיר)—probably due to the fact that the scribe of the standard MS wrote by error רשים; the ע was afterwards inserted above the line, and when copies were made the peculiarity of the standard MS was scrupulously reproduced (cf. G–K. $5n$; or, more fully, Ginsburg, *Introd. to the Heb. Bible*, p. 334 ff.).

**14. ויתיצבו**] viz. objects on the earth. Be., cleverly, וְתִצְבַּע or וְתִצְטַבַּע, *and it* (the earth) *is dyed* (cf. צָבַע, Jg. $5^{30}$; צְבוּעַ, *variegated*, Jer. $12^{9}$ †) like a garment: in the light of day the earth appears, as it were, draped in the marvellously varied hues of foliage and flowers (so Bu.). Of vv.[12–15] Hfm. (and following him Sgf. Du. Che. Be.[T] Vo.) omits [13b] and [15]; and Du. Che. Be. Vo. [14b] as well for the sake of the tetrastich—Du.'s view being that the original tetrastich consisted of v.[12a. b. 13a. 14a], v.[13b. 14b. 15a. b] being a tetrastich written originally on the margin, which afterwards found its way into the text (in [14b] Hfm. Du. Be. Honth. read לָבוּשׁ for לִבּוּשׁ, "and they stand there as if ashamed (*wie zur Schande*") with their faces, viz., reddened in the crimson glow of sunrise, after which they quickly vanish into darkness, [15a]. But [15] upon this interpretation does not follow [14b] well; while at the same time (Di.) [13a. 14a] assign a very poor purpose for [12]). The ground for these excisions is that at the Creation no wicked yet existed. But, as Bu. remarks, the reference is not to the Creation, but to any day

in human history, even (v.[12]) within Job's lifetime, in which the light of day is represented as having this wonderful moral effect of purging the world from the godless.

**16. נבכי**] etymology unknown (Arab. *nābik* is a *lofty place*; *nabakat*$^{un}$, a *hill with a pointed top; intabaka*, to *be lofty*; נבך is *erupit, orsus est, evasit*, of *light, flowers*, etc., and נפך is *surculus, virgultum* βλαστός (PS. 2265 f.); but these words throw no light on the etymology of נִבְכֵי); but, si vera l., 𝔊 πηγή seems to express the right meaning. The word being doubtful, Bu. suggests, very plausibly, נִבְעֵי (cf. Syr. נבעא = πηγή), *flowing springs* (cf. נַחַל נֹבֵעַ, Pr. 18[4]); Che. מַבְּעֵי (Is. 35[7] 49[10]).

חֵקֶר] = *range*: see on 11[7]; and cf. Ps. 95[4] אֶרֶץ מֶחְקְרֵי.

**17. ושערי צלמות**] 𝔊 πυλωροὶ δὲ ᾅδου = וְשֹׁעֲרֵי צ', and the *gate-keepers* of darkness,—adopted by Du., to avoid the repetition of the same word שַׁעֲרֵי: "though we hear nothing of the nature of the beings who guarded the entrance to שאול, 'gates' necessarily presuppose gate-keepers." [The repetition of the same term is certainly improbable here; but accidental repetition may have extruded some other term synonymous in meaning, but quite different in form from שערי; cf. 8[3] *n.*]

תראה] 𝔊 ἰδόντες σε ἔπτηξαν; apparently a double reading רָאוּ and יראו (יִרְאוּ)—the ת dropped by haplography. [Read רָאָתָה or רָאוּךָ—either a good parallel to נגלו לך: the impf. תראה is scarcely suitable.]

**18. התבוננת עד**] hast thou *shewn thyself attentive as far as, even to . . .?* But, perhaps, על (= אל) should be read, as 31[1], Ps. 37[10] (so Bu.).

כֻּלָּהּ] 𝔊 πόση τίς ἐστιν, whence Du. Be. כַּמָּה, "how much it (the earth) is." But the change is unnecessary; it is not apparent why כֻּלָּהּ (Du.) "klingt ziemlich kindisch."

**19. הדרך**] Be. Bu. דַּרְכָּהּ, and so [24]; but אי זה הדרך seems to have been idiomatic: see 1 K. 13[12], 2 K. 3[8], 2 Ch. 18[23] †: it is not likely that dittography should have taken place *five* times in the same expression.

20. תקחני] Be.$^{K}$ תַּנְחֵנִי. 𝔊 *εἰ ἀγάγοις με*; and so Me. Sgf. תקחני (Oo. תַּנְחֵנִי): a fine piece of irony. But 𝔐 is more probable; and also, as Bu. observes, more forcible.

תבין] הֵבִין דַּרְכָּהּ occurs in 28$^{23}$; but probably Hfm. (תְּבִינֵי), Du. Bu. Be. are right in reading תְּבִיאֵנִי, ‖ to תקחנו.

21. רבים] by attraction to ימיך: cf. 21$^{21}$ and G–K. 146*a*.

22b. ואוצרות] [the repetition is improbable (cf. 8$^{3}$ n.): the lost term was perhaps מזוי (37$^{9}$ n.)]. Du. וְאוֹצְרֵי, *treasurers* (Schatzmeister), for the same reason as וְשֹׁעֲרֵי in $^{17}$. But the point here is Job's seeing the *treasures*, not their *treasurers*.

23. קְרָב] Ps. 55$^{21}$ 68$^{31}$ 78$^{9}$ 144$^{1}$, Zec. 14$^{3}$, Qoh. 9$^{18}$ † (in 2 S. 17$^{11}$ rd. with 𝔊𝔖𝔘 קְרָבָם). The common Aram. word for *war*.

24. הדרך] see on $^{17}$.

אור] light has been dealt with in $^{19}$; even lightning (which אור denotes in the Elihu speeches) is mentioned in $^{25b}$; אור seems consequently out of place here. Ew. (*Die Salom. Schriften*, p. 252), Me. Bi.$^{1}$ Wr. St. Bu. רוּחַ; Hfm. Bi.$^{2}$ Du. (see the next note), Honth. אֵד, *mist* (36$^{27}$); Sgf. כְּפֹר, *hoar-frost* (after 𝔊 *πάχνη* (see $^{29b}$); cf. Sir. 43$^{19}$ *καὶ πάχνην ὡς ἅλα ἐπὶ γῆς χέει* = (marg. וגם כפר כמלח ישכון); Be. קִיטוֹר, *steam* (after 𝔊 *πάχνη* in Ps. 118 (119)$^{83}$). Of these suggestions רוח, agreeing with the ‖ קדים, is the most probable; אד is palæographically easier; but neither this, nor כפר (which in addition comes in $^{29}$), nor קיטור (Gn. 19$^{23}$, Ps. 148$^{8}$ 119$^{83}$ †), has the importance of wind (which, moreover, is not likely to have been omitted in the questions put to Job, and which agrees also best with יֶחֱלֶק [cp. En. 41$^{4}$ 60$^{12}$], as well as with the ‖ קדים).

יָפֵץ] Rd. probably יָפִיץ: הפיץ is always *causative*, except here, Ex. 5$^{12}$, 1 S. 13$^{8}$ (read in each וַיָּפֵץ).

קדים] Du., objecting that the "wind" is here out of place (?), and that the way of the "east wind" *is* known, declares that קָרִים, "cool (water)," of *fine* or *drizzling rain* ("Sprühregen"), for קדים is "necessary"; he thus (with אֵד and יָפִיץ, *trans.*) gets, "Where is the way by which the mist is parted, (And) diffuses fresh water on the earth?" the allusion being to

"the refreshing fine rain, which in summer the morning mist brings with it, when it is dispersed." But קרים (*sc.* מים) does not seem a good expression for *fine* rain; nor do Jer. $18^{14}$, Pr. $25^{25}$ (מים קרים) show that קרים alone would be used for cool water. And as Du.'s objections to רוח do not seem decisive, קרים is no longer a necessary emendation. [Honth., following Du. in $^{24}$, transposes vv.$^{24}$ and $^{25}$. Retaining אור in $^{a}$, Richter proposes קרנים (cp. Hab. $3^{4}$, and the vb. in Ex. $34^{29}$)—scatters the *rays* over the earth.]

26. לא איש] see on $12^{24}$ בתהו לא־דרך (G–K. 152*u*).

27. שֹׂאָה ומְשֹׁאָה] see on $30^{3}$.

ולהצמיח מֹצָא דשא] and to cause the place where young grass cometh forth to sprout: מוצא דשא, like מוצא מים, and (implicitly) מוצא כסף, $28^{1}$. But the v. is much improved by reading with Wr. (so Bu. Du. Be.$^{T}$) צֶמַח for מצא (note the || to שאה ומשאה): and to make *the thirsty land* (Is. $44^{3}$ RVm.) sprout with young grass (הצמיח, with a double accus., as Ps. $147^{8}$ המצמיח הרים חציר). Be.$^{K}$ St. מִצִּיָּה, *out of the dry ground*; also a good suggestion.

28. A beautiful verse, rejected, however, by Bi.$^{2}$ Du. Che., partly as tautologous with $^{29}$, and partly as not fitting into $^{25}$ (which, however, refers not to ordinary rain, but to the downpour in a thunderstorm), and (?) the scheme of the tetrastichs.

אגלי טל †] 𝔊 *βώλους δρόσου*; 𝔖𝔗𝔙 all *drops*. This must be the meaning; but the etymology is obscure. Arab. *'ajala* is to *confine* or *restrain*, *e.g.* cattle from their pasture (Lane, 25), ii. *congregant*, *collegit*; *ma'jal*, *stagnum*, *piscina* (Freyt.); ? אֲגֻלָּה = *drop* as a small quantity of fluid, *collected together*.

30. כאבן מים יתחבאו] "like stone are the waters hidden," "as (with) stone (G–K. 118*s*) are the waters hidden" (RV.), are both unsatisfactory; "hide themselves (and become) like stone" is forced; "are solidified (sich verdichten; RVm. *are congealed*) like stone" (Di. Del.) gives יתחבאו a meaning which it does not possess. These difficulties are removed, and justice is done to the words used, if with Me. we suppose the two verbs to have become accidentally transposed [cp. Is. $2^{3f.}$ = Mic. $4^{1f.}$; *Forms*, p. 296], and accordingly interchange them;

we then get, "Like stone the waters *cohere together* (poet. for *freeze*: lit. *take hold of* or *grasp one another*: cf. $41^{9}$ †, of the scales of the crocodile, יתלכדו ולא יתפרדו; and התלקח, Ex. $9^{24}$, Ezk. $1^{4}$ †), and the face of the deep *is hidden*" (viz. by the ice forming upon it): so Bi.[1] Sgf., Bu. Hi. Hfm. Du., keeping the verbs as they are, take יחחבאו as an alternative or dialectical form of יתחמאו (denom. from חֶמְאָה, *curdled milk*) *are curdled*, or *coagulated*, if not (Du.) יתחמאו is to be read: but this is precarious; and does חמאה, *leben*, curdled milk (see on $20^{17}$) coagulate in a manner at all resembling ice?

**31.** [התקשר] in Is. $49^{18}$ קשר (‖ לבש) means *to bind on*, *engirdle oneself with* (cp. קשורים, *sashes*): hence Me., Wilt thou engirdle thyself with the beauty of the Pleiades: "the Pleiades are the delightful girdle which engirdles God, not Job." But the idea is not a good parallel to that of [b], and קשר being here ‖ to פתח is rather *to bind fast* (cp. $39^{10}$ $40^{29}$—Qal), *to bind up*, *fasten*; cp. קֶשֶׁר, *a knot* in P.B.H.]

[מעדנות] the same form, מַעֲדַנַּת, recurs in 𝔐, in 1 S. $15^{32}$ †; in 1 S. the word has been variously explained as meaning (1) *voluptuously* (EV. "delicately"), so 𝔗 *A*: "not probable in view of the context" (Dr. *ad loc.*); (2) *in fetters* (so Qi.); and, pointing מְעֻדַּנַּת, (3) *totteringly*: "so Sm. Now. Dh. Ehrlich, probably rightly" (Dr. *ib.*). Thus the passage in Sam. can at best lend a very dubious support to any theory of the meaning of the present passage. And the Massora notes that in 1 S. $15^{32}$ and here מעדנות has different significations. As to the present passage there are two main theories: (1) that מעדנות means *delicacies*, *dainties*: this would be the most obvious meaning of the word if the parallel and context really admitted it: cf. the masc. pl. מַעֲדַנִּים, *dainties*, in Gn. $49^{20}$, La. $4^{5}$, Pr. $29^{17}$ †, and, perhaps, Jer. $51^{34}$ (though מעדני is otherwise pointed in 𝔐); עדינה, *voluptuous*, Is. $47^{8}$; עדנים, *pleasures*, Ps. $36^{9}$ and, as pointed, Jer. $51^{34}$. The *delicacies* of כימה (commonly, though not universally, identified with the Pleiades) have been understood to be the fruits, or flowers, of spring, or the renovating influences of spring which produce them: so here Levi b. Gershon (A.D. 1326), who remarks מעדנת שם מיני תענוגים שימצאו בסבת כימה ר"ל בהמצא השמש שם כי אז יתיר הזמן האילנות ויתנו

פרים, and in the previous century Nachmanides had given as a minority interpretation האתה תקשר מעדנות פירות מזל כימה כי רצונו לקשור הפירות שהם המעדנים. Thence some of the 16th century versions: *e.g.* Oecolampadius (1532), "Num conjunges delitias Cimo," with the note, "septem stellæ sunt . . . aerem calidum pluviis temperant, *et terram pulchris floribus* ornant"; Seb. Münster (1535), "Numquid tu ligabis suaves influentias Pleiadum," whence the Great Bible (1539) and the Bishops' Bible (1568), "the sweet influences of the seven stars," and the Genevan Bible (1560) and AV. (1611), "the sweet influences of the Pleiades"; a note in the Genevan version runs, "which stars arise when the sun is in Taurus, which is the spring time, and bring flowers." Dr., in a printed but unpublished note, dated Oct. 22, 1882, after citing the above comments and versions, together with many others, observes "the heliacal rising of the Pleiades (*i.e.* their rising so as to be visible shortly before sunrise) is well known to have been noted by classical writers [cp. $9^{9}$ exegetical n.] in connection with spring, just as the setting of Orion at the same time was regarded as a signal of the approach of winter. And a comparison of the 16th century versions makes it clear that this is the sense to be attached to the first clause of our version [*i.e.* the AV.] . . . it does not, as is often supposed, allude to any astrological power exercised by the stars, but is a poetical figure expressive of the renovating influences that operate in spring." For another interpretation of מעדנות meaning delicacies, see last n. Nothing satisfactory resulting from this meaning, מעדנות is now commonly taken as equal to, or an error for, מענדות (cp. the vb. ענד in $31^{36a}$ and ‖ to קשר, Pr. $6^{21}$): but this is then differently interpreted (1) as something consisting of separate units bound *together*, a *cluster* (RV.), or (2) as something bound *upon* a person, whether as an ornament, such as a *necklace* (Hi., who compares عقد, from عقد, similar in meaning to ענד), or, for purposes of restraint, *fetters* (cp. Ⓖ δεσμόν, Ⓣ שירי). The last seems preferable in the context.]

[משכות] Be.$^{K}$ מִסְרוֹת, substituting a known term for a ἅπ. λεγ., for a noun משכות occurs here only; משך is *to draw, drag*

*along*: cp. especially Is. $5^{18}$, Hos. $11^{4}$, to draw along (with cords); the noun משכות should thus mean either the things (cords, ropes, chains, etc.) which drag some one or some thing along; or the things which one draws along after one, such as an ornamental chain (so Ar. مسكة, of an ornamental arm or foot-chain); but not very probably *a girdle* (Hi.). N. Herz (*JThS* xiv. 576) detects in משכות an allusion to Egyptian, such as some find in תמשך in $40^{25}$ (see n. there). In Egyptian the Great Bear is depicted as the haunch: Herz cites from the Book of the Dead as cited in Brugsch (*Thesaur. Inscr. Aegypt.*, p. 122), "As regards the msχt constellation, it is the haunch (χps) of Typhon, it exists in the northern sky." This, as well as the suggestion that כסיל as a Hebrew term for a constellation means not *fool* but *haunch* (cp. כֶּסֶל), would be more acceptable, if Herz's efforts to derive עיש (equated with Sirius) and כימה also from the Egyptian could be considered successful.]

32. מזרות †] [the following בעתו suggests that מ׳ is the name of a single star or constellation rather than (as the plural might indicate) of several separate and distinct stars, though even this is not conclusive for the suffix might have a distributive force (G–K. 145*l*, *m*)—*the Mazzaroth, each in its season*; cp. Σ (cp. $\mathfrak{S}^{H}$ = 'A) *τὰ σκορπισθέντα κατὰ καιρὸν αὐτοῦ ἕκαστον*. From the present passage little else can be inferred. Identifications rest, therefore, on etymological speculations. Ibn Ezra (on $37^{9}$; cp. Hoffm. in *ZATW* iii. 108) equates מזרות with מזרים ($37^{9}$ n.), itself very doubtful and obscure. In recent times a more popular equation has been with מזלות in 2 K. $23^{5}$ (𝔊 there, as Θ here, *Μαζουρωθ*: 𝔗 here שטרי מזלייא); but מזלות is also uncertain, some translating *the planets*, others *the signs of the zodiac* (Ges. *Thes.* 869; RV. margin); in Rabbinic Hebrew the word is used with both meanings (Levy, *NHWB*; Burney on 2 K. $23^{5}$ and in *EBi.* 4782 f.). 𝔙 here *Lucifer* (with *Vesper* for עש): cp. the explanation of מזרות as = מזהרות (*plural*) = Ar. الزهرة = Venus (*singular*!). Others (Mich. Ew.) again make מזרות = מנזרות, and cp. נזר, *a crown*: hence Corona Borealis, or both the Northern and the Southern Crowns. 𝔖

ʿAyish, the Wain, as = the great or little bear. All most uncertain].

[עיש על בניה] if = ʿAyish *with* her children, cp. the use of על in Gn. $32^{12}$, 1 S. $14^{32}$: *Lex.* 755*b*.]

[תַּנְחֵם] so 𝔊𝔐, עיש על ב׳ being a *casus pendens*. Other possible pointings are (1) תְּנַחֵם; על is then *for* (the loss of): cp. 1 Ch. $19^{2}$, Jer. $16^{7}$: (2) תָּנֵחֶם, but הֵנִיחַ in the sense *to give rest to, bring to a resting-place*, is elsewhere construed with ל, and is commonly used only of the settlement of the Israelites in Canaan (Ex. $33^{14}$, Dt. $3^{20}$+): otherwise as an antithesis to תוציא it might be considered.]

33. הידעת] Du. Be. הֲיֵדַעְתָּ (v.[12]): but (Bu.) this is against both the order of the words and the bare חקות; we should expect, if that were the sense intended, הֲיֵדַעְתָּ שמים חקותיו.

מִשְׁטָרוֹ] The √ שׁטר, elsewhere in Heb. only in שֹׁטֵר, Ex. $5^{6}$ etc., which denotes plainly some kind of subordinate official, employed partly in the administration of justice, partly in the maintenance of civil order and military discipline; and in a fig. sense, Pr. $6^{7}$ (see Dr. on Dt. $1^{15}$); but the etymological sense is uncertain. In Ass. *shaṭâra* is to *write* (Del. *HWB* 651 f.); in Arab. *saṭara* is to *write*, to *rule* (a book); *saṭr* is a *line* (of writing), a *row* (of trees, buildings, etc.); and *miṣṭarat*$^{un}$ is an instrument for *ruling* a book (Lane, 1357*f.*). [The Sabæan *str* is an *inscription* (*CIS* iv. $99^{10}$): in Syr. ܣܛܪܐ is a *hand-writing*, or *deed*.] If the sense of שָׁטַר was to *write* (as in Ass.), שֹׁטֵר will have meant properly, *writer, registrar*; but if the primary sense of the √ was to *range in order* (Nöld. *Gesch. des Qorans*, p. 13), and this was retained in Heb., שֹׁטֵר will have meant *arranger, organizer*, and so we get for מִשְׁטָר here the sense of *ordered arrangement*, or, briefly, *rule*. [But Schwally in ed. 2 of Nöld. *Gesch. des Qorans*, p. 16, traces back the Arabic and Syriac words cited above without doubt to the Assyr. šaṭâra, *to write*; the Heb. שטר he also regards as derivative from Assyr., and compares the "nicht ganz sicher zu deutende" מִשְׁטָר.] F. Del. *sein Sternenzelt*, or, as we might say, *its starry canopy*, from Ass. *šiṭir šame*, the *writing of heaven, i.e.* the starry firmament (*Comm.* p. 170; *HWB* 652$^{b}$,

cf. 187[a]); but this is far-fetched, and על הארץ rather than בארץ would be expected. [The sing. suffix in משטרו refers to שמים (pl.) regarded as a ruler (so Di. after Ew. 318[a]; Ehrlich: משטרך; preferably, if conjecture is resorted to, we might read משטרי ארץ, משטר being a synonymous parallel to חקות.]

34. ושפעת מים תכסך] exactly as 22[11b] (though there in a fig. sense); cf. also Is. 60[6] תְּכַסְּךָ גמלים שפעת. 𝔊 (ὑπακούσεταί σου) תַּעֲנֶךָ; so Bi.[1] Du. Be. Che. St. Bu. This undoubtedly agrees well with [a], and תכסך may be due to a scribe's recollection of 22[11] and Is. 60[6]: on the other hand, 𝔊 *may* also be a paraphrase; the use of the same expression in different passages of the same poet is not conclusive against its originality here—there are many cases in Homer, and an excellent one in Virgil; and, after all, the feature of the volume of water *covering* Job, in response to his (imagined) invitation, is finer and more effective than *will answer thee.*

36. בטחות] [so 12[6] where ב is radical, and Ps. 51[8] where it has generally (but see Briggs, etc.) been taken to be the prep. 𝔊 for ב' חכמה has *γυναιξὶν ὑφάσματος σοφίαν*, reading perhaps בטווֹת. 𝔗 בכולין and 𝔙 *in visceribus hominis* (cp. 𝔖 ܒܟܪܣܐ) anticipate the subsequently dominant theory that טחות both here and in Ps. 51 is a term for the *reins* or *inward parts* of men, as something that is covered over or coated (√ טוח), viz. with fat (Ibn Ezra on Ps. 51). Since Schultens, many, on account of the context, have conjectured that here (though such a meaning is, of course, out of the question in Ps. 51) טחות refers to some natural phænomenon, Schultens himself, comparing طاح, to lose one's way, طحا, to carry away, proposed, *wandering motions* (*e.g.* of lightnings, thunders, rains); others, *clouds* (Eichh.), *dark clouds* (Hrzl. Hitz. Di. RVm. Peake, al.; cp. طخا, *to be dark*, with derivatives meaning *darkness*, and *clouds*), or *cirrus-clouds*, "which are wont, as with white, chalky plaster to overlay the blue heaven" (Du.: cp. טוח, *to overlay*). Unfortunately the parallel term is, if possible, even more uncertain; if, however, שכוי is an animal, טוות (𝔊) may be an epithet (*the weavers*) for another, *e.g.* the spider—suggested though not adopted by Du.].

שֶׁכְוִי] [if correctly preserved and punctuated and not a foreign (Egyptian: Hoffm.) word, the root is שכה = שכו: in Hebrew this appears only in (1) מַשְׂכִּית, which may mean *an object to look at*, and is used with reference to specific objects in Nu. $33^{52}$, Pr. $25^{11}$, and of the imaginations (of the heart) in Ps. $73^{7}$, Pr. $18^{11}$; and (2) the doubtful שכיה of Is. $2^{16}$. In Aramaic, on the other hand, the root is in frequent use; שכא = Hebr. צפה, *to look out, keep watch*; consequently שכוי might mean, like the Aramaic סַכְוָאָה (= צָפָה, *e.g.* 𝔗 Is. $21^{6}$), *watchman, observer*: hence it has been translated 1. *the mind*: as "*videns, imaginans*, vel *intelligens*" (Ges. *Thes.*); so 𝔗 (first rendering), 𝔖 (ܚܣܝܢܐ), Ibn Ezra, EV., Ges.; 2. *the cock*, as the watchman, or prophet, among birds: cp. *Rosh hash-Shanah*, 26*a*, "When I came to Teḥum-Kēn-Nishraya, R. Simeon b. Lakish said that" the cock was there called שכוי, *Wayiḳra Rabba*, c. 25: in Arabic the cock is called סכוא: *ib.*, "in Arabic the prophet is called סביא"—all cited by Del. This translation is adopted by 𝔗 (second alternative), 𝔙, Rashi, Del. (3) By giving to the noun a passive sense, which is, however, not so natural to the form, the meaning *something seen*, (celestial) *phænomenon* is obtained: so Schultens; and similarly or with reference to some specific phænomenon, Ew. (*Glanzgestalten*), Me. (*Lichtblitz*) Hi. and Bu. (*Luftgebilde*), Di. (*Wolkengebilde*), RVm. (Meteor), Du. (the Aurora Borealis)].

37. יְסַפֵּר] so, in the sense of *count*, Ps. $22^{18}$. The Piel may have an intensive sense to *count busily* or *exactly*; but more probably יִסְפֹּר, אֶסְפֹּר should be read. Du.'s objections to "count" are hypercritical, and it is strange that Peake should attach any weight to them: the question is, of course, merely a rhetorical way of asking whether Job has that minute knowledge of the clouds, and of the laws by which [b] they are employed for the production of rain, when [38] it is needed, which would enable him to regulate their movements and use. יִפְרֹשׂ, *spread out*, for יספר is thus quite unnecessary.

38. בצקת] from יצק intrans., as 1 K. $22^{35}$ וַיִּצַּק דַּם־הַמַּכָּה.

לַמּוּצָק] lit. *into something cast* (of metal, 1 K. $7^{37}$ מוּצָק אחד; c. $37^{18}$ ptcp. כִּרְאִי מוּצָק), *i.e.* into a *compact mass*. Not as Du. [(see exegetical n.)].

ורגבים] $21^{33}$ †. The line is short: Grimme, cleverly and neatly, ורגבים בִּרְגָבִים ידבקו: so Bu.

ידֻבָּקו] cf. $41^{9}$ איש באחיהו ידֻבָּקו.

39. חַיַּת כ׳] חַיָּה = *appetite*: see on $33^{18}$. Cf. Pr. $6^{30}$ לְמַלֵּא נפשו.

40. במעונות] Ley, Be.$^{K}$ בִּמְעוֹנוֹתָם, after 𝔊 ἐν κοίταις αὐτῶν, though whether 𝔊 *read* the sf., is more than we can say.

בַּסֻּכָּה] סֻכָּה is elsewhere a *booth*; for *covert*, *lair*, we have elsewhere סֹךְ, Ps. $10^{9}$ (יארב במסתר כְּאַרְיֵה בְסֻכֹּה), $76^{3}$ (סוּכּוֹ, of Yahweh, under fig. of a lion; ‖ מְעוֹנָתוֹ), Jer. $25^{38}$ עזב ככפיר סֻכּוֹ. Be.$^{K}$ בַּסֻּבָּךְ (Gn. $22^{13}$), as Giesebr. in Jer. $25^{38}$ סֻבְּכוֹ (as Jer. $4^{7}$), and Lag. Che. We. in Ps. $10^{9}$.

לְמוֹ] $27^{14}$ n.

אֶרֶב] $37^{8}$ † [in a different sense].

41. יכין] *provide*, as Gn. $43^{16}$, Ps. $65^{10}$ $78^{20}$.

לערב] The raven, it has been urged, comes in unsuitably among the quadrupeds; its proper place would be beside the hawk and the eagle, $39^{26-30}$. Hence Wr. Bu. Be. לָעֶרֶב, *in the evening*, the whole v. now referring to the lion, a reference to the lion being supported further by the similarity of thought and partly of expression with $4^{10.\,11}$, Ps. $104^{20.\,21}$ (especially $^{21b}$ with $^{41b}$), and the punctuation לָעֹרֵב of 𝔐 being explained as due to recollection of Ps. $147^{9b}$ לבני עֹרֵב אשר יקראו. However (Bu.) מי יכין suggests here a new beginning; the suffix in צידו can hardly refer back beyond כפירים to לביא; and the mention of the raven here is sufficiently explained by the similarity of the Divine action, in providing food for its young, as for the young lions, $^{39b}$.

יתעו] the young ravens, fed by their parent, are presumably in the nest: how then can they "wander" about? it is hardly probable that they are supposed to have left their nest, and so wander about for food on the ground. Bi. Bu., therefore, may be right in reading יִתְעֶה, the sg. referring to the parent-bird, and the plur. being due to the influence of the preceding ישועו: the raven (*NHB* 199) frequents desolate places, its food is there scanty and precarious, and it has to fly far and wide in search

of it. Be. יפעו, referring to ילדיו (Syr. to *bleat*, of sheep, but also used of children crying for their mother, PS. 3201, in Talm. also of human beings, *ChWB* ii. 280*b*; in OT. כיולדה אֶפְעֶה, Is. $42^{14}$ †: *not* "Aram. for יִפְצוּ" (Bu.), for there is no trace of an Arab. فضى (with ض, *Lex.* 821*a*; cf. on $4^{10}$): if we were sure that פעה was used of the cry of a bird, this would be better than יתעה.

לבלי אכל] the ל of norm or state, like לבטח, לבדד (*Lex.* 516*a* i); *in the condition of foodlessness*; לבלי, as $41^{25}$, Is. $5^{14}$ לבלי חק † (cf. . . . לְאֵין often in Chr.). 𝔊 *πλανώμενοι τὰ σῖτα ζητοῦντες*, whence Du. לְבַקֵּשׁ for לִבְלִי; then, with לָעֶרֶב (see above) in $^{41a}$, and referring all to the lion, he completes the tetrastich (after ישועו) by reading (cf. Ps. $104^{21}$) הכפירים ישאנו לטרף יתעו לבקש אֹכל:.

## CHAPTER XXXIX.

1. הידעת] Du. הֲיֹדַעְתָּ (38[12]), as 38[33].

עת לדת] [The two words are rhythmically superfluous and have perhaps intruded here from [2b]]. Bi.[1] Bu.[1] Be.[K] (with ?) St. om. עת (dittogr.), removing the somewhat inelegant anticipation of עת in [2b]; but Bu.[2], after Grimme, om. instead לדת, as a gloss on עת, and in fact an incorrect one, עת (with the masc. יעלי) referring not to the time of the female's *bearing* (which follows in [b]), but to the time of heat in the male (Be.[K] תַּאֲנַת (Jer. 2[24] תַּאֲנָתָהּ מי ישיבנה) for עת לדת). Du. הֲיֹדַעְתָּ עֲשְׁתָּרוֹת יעלי סלע, "Lehrtest du Liebeslust die Steinböcke?" ע', the peculiar expression used in Dt. 7[13] 28[4. 18. 51] † עַשְׁתָּרוֹת צאנך ‖ שְׁנַר אֶלְפֶּיךָ, where, however, it is far from clear that it means specifically "Liebeslust." With the text as it stands, יָעֵל, though masc. in form, must, of course, be supposed to be epicene, and to denote actually the female.

חלל] inf. Po'lel of חוּל, as Is. 51[2] al.; and in the pass. 15[7], ולפני גבעות חוללת.

תשמר] שמר, to *mark*, *observe*, as 13[27] = 33[11], 1 S. 1[12], Zec. 11[11].

2. תמלאנה] מָלֵא, of completing a period of time, as Gn. 29[27]; cf. in Qal, Gn. 25[24] (וימלאו ימיה ללדת), al.

וידעת] Du. ויעדת, and *appointest*.

לִרְהָטָנָה] G–K. 91*f*, where five parallels are quoted; add אֲתָנָה(ו), Ex. 35[26], Ezk. 34[21].

3. תפלחנה] [rhyming with חשלחנה in [b]]. פָּלַח is to *cleave*, Ps. 141[7]; so פִּלַּח, c. 16[13] al. Here, if correct, the Pi. must have a causative sense, *cause* their young to *cleave open* (the womb); [cp. בקע, of *hatching* eggs, Is. 59[5]]. But פִּלַּח does not occur so elsewhere: and it is highly probable that (Ol.) תְּפַלֵּטְנָה should

be read: cf. $21^{10}$; and the syn. הַמְלִיט, Is. $66^{7}$; מִלֵּט (of laying eggs), Is. $34^{15}$: $\Theta\Sigma$ *διασώσεις αὐτὰ* also presupposes the ט (תְּפַלֵּטֶנָּה).

חבליהם] [rather than *birth-pangs* ($21^{17}$ n.: sing. חֶבֶל, Is. $66^{7}$), ח may here mean *fœtus*, like the Arabic حبل, and be from a sing. חֶבֶל. In any case the sense of pain does not regularly attach to the root even in Heb., for the vb. means simply *to be pregnant with* in Ca. $8^{5}$, Ps. $7^{15}$: so in Arabic حبل is *to be pregnant*; احبل, *to fecundate*; حبلى, *pregnant*. Cf. Barth. *Wurzeluntersuchungen*, 15; Schulthess, *Homonyme Wurzeln im Syrischen*, 25*f*. Ehrlich transfers ילדיהן to the end of the v., makes חבליהם the obj. of תפלחנה, and renders, they separate their own navel-cords—in which he sees the one wonder of the wild goats]. חבליהן (so 11 MSS) would be the correct form: but in the term. of 2nd and 3rd pers. pl. of verbs, and the pron. sf. of the same persons, the masc. form often appears: cf. $^{4}$ $1^{14}$; and see G–K. 135*o*. Du. om. ילדיהן [which stands in 𝔐, without adequate reason, *before* תפלחנה] as a (correct) gloss on חבליהם, rendering, they bow down, they cleave open (the womb). "The asyndeta in $^{3.\ 4a}$ strengthen the impression of care, security, and swiftness, which the description is intended to convey" (Du.). [The rhythm of $^{3}$ in 𝔐 is 3 : 2 ($17^{14}$ n.); with the omission of ילדיהם it is 2 : 2: this, in Job very rare ($19^{14}$ n.), rhythm may have been deliberately chosen to heighten the sense of swiftness.]

4. יחלמו] *are healthy*; Is. $38^{16}$ †, Hif. תחלימני. The Ethp. and Af. are common in Syriac in the senses *recover health*, and *heal*, respectively: see 2 K. $1^{2}$ $8^{8}$, ܐܬܐܣܝ; ܐܐܣܝ, Hos. $5^{13}$, Jn. $5^{15}$.

וירבו] [one MS$^{Ken.}$ ילכו: cp. 𝔙 *pergunt*. For the meaning *to grow up*, see Ezk. $16^{7}$: it is common in Aram.; see in 𝔗 Gn. $21^{8}$ $25^{27}$ $38^{11}$, Ru. $1^{13}$ (all = Heb. גדל): Pael, Jb. $38^{27}$ (= להצמיח)].

בָּר †] *open field* or *country*; an Aramaism: Dn. $2^{38}$ חֵיוַת בָּרָא (= Heb. חַיַּת השדה); and in 𝔗 בברא, 2 K. $10^{24}$, Is. $42^{2}$ (= Heb. בחוץ). [One MS בכר, 𝔙 *ad pastum*. AV. "with corn," after

Seb. Münster (*frumento*) and mediæval Jewish interpreters (see Wright and Hirsch) who gave to בר the sense it has, *e.g.*, in Ps. $65^{14}$ $72^{16}$. בבר or some other word in the line may be corrupt or intrusive; for the rhythm of 𝔐 is 4 : 3 ($17^{14}$ n.). 𝔊𝔖 om. $^{b}$; but this scarcely represents the original text.]

ולא שבו למו] למו might, of course, mean *to them*; but more probably, perhaps, the ל is the reflexive ל (*Lex.* 516*a*), as $6^{19}$ $12^{11}$, Ps. $80^{7}$ etc., "*sibi* h. e. sui iuris esse volentes" (Schult. *ap.* Del.); so Hi. Del.

5. שלח] שלח חפשי, as Ex. $21^{26f.}$ (לחפשי), Dt. $15^{12f.\ 18}$, Is. $58^{6}$, Jer. $34^{9-11.\ 14.\ 16}$ of men.

ערוד †] the Aram. syn. of פרא (עֲרָד †, Dn. $5^{21}$; בְּעִירָן). The word "may be derived from عَرَدَ, to *flee in fear, flee away* (Labîd $^{25}$); though more probably (D. H. Müller) from غَرَدَ, 'schreien,' which is also used of the wild-ass, Amrualqais $4^{21}$, Zuhair $1^{25}$" (Nöld. *Fünf Mo'allaqât*, ii. 75).

7. תְּשָׁאוֹת] *loud shoutings*, as Zec. $4^{7}$. See on $36^{29}$.

8. יְתוּר †] as pointed, a rare nominal form like יְקוּם (G–K. 85*d*): but it is far better to point (after Θ κατασκέψεται, 𝔗 יְאַלֵּיל, 𝔙 circumspicit) יָתוּר, *spies out, explores* (Nu. $13^{2.\ 16.\ 17}$ etc.), with Ew. Hi. Bu. Du. etc.

9. רֵים] for רְאֵם = רֵאֵם (Ps. $92^{11}$ רְאֵים); cf. רַמִּים, Ps. $22^{22}$ (G–K. 23*e*, *f*). Baer and Ginsb. read רֵים; G–K. 22*s*, 20*f*; Dr. *Sam.*$^{2}$ p. xx [Assyr. *rêmu*, Ar. رِئْم; but of these, the latter at all events is applied to an animal not corresponding to the Hebrew descriptions of the ראם; see exegetical n.].

10. התקשר רים בתלם עבתו] Ha. Stick. "in *or* to the furrow *with* his cord" (the accus. of the instrument), is questionable, in spite of Mic. $7^{2}$; Di., better, "in the furrow of his cord," *i.e.* in the furrow which his cord limits him to: but this is forced; rd. rather, with Sgf., בתלם בַּעֲבֹתֹת (Bu. בַּעֲבֹתוֹ): this yields, by legitimate Hebrew, with a very slight change, the sense required: for התקשר רֵים read also (Bu. Du. Be.) הִתְקִשְׁרֵנוּ—the repetition of רים after 9 is inelegant, and 𝔊 has only δήσεις δὲ ἐν[; התקשרנו also restores the normal 3 : 3

rhythm]. Du. הִתְקְשַׁרְנוּ בַּעֲבוֹת תַּלְמוֹ, "by the cord of his furrow," which also yields a good sense. Be. would read for the v. אחריך (or תלמיך) הֲתִתְקְשֹׁר בְּעָנְקוֹ עֲבֹת אם ישדד תְּלָמִים (עֹנֶק, cf. Heb. עָנָק, assumed to correspond to Aram. עוּנְקָא, *neck* (though not the usual word), Ps. 69[4] ℭ al. and Talm., Arab. *ʿunq*); but the change of text is violent, and insufficiently supported by 𝔊 (*δήσεις δὲ ἐν ἱμᾶσι ζυγὸν αὐτοῦ, ἡ ἑλκύσει σου αὔλακας* [= תלמים in 31[38]; but the word may here be a paraphrase] *ἐν πεδίῳ*;) and 𝔖 (ܒܟܡܐ ܕܢܫܘܐ ܠܗ ܠܥܠ ܥܩܠܗ ܘܢܫܕ ܐܪܥܐ ܒܫܘܠܝ ܒܟܡܐ ܕܢܫܘܐ ܠܗ ܠܥܠ ܥܩܠܗ ܘܢܫܕ ܐܪܥܐ ܒܫܘܠܝ), both of which in [a], not less than in [b], are strongly suggestive of paraphrase.

12. כי ישוב] *that* he will, etc., the כי stating the obj. of the trust (Ew. § 336*b*; G-K. 117*h*). With the athn. at זרעך, the Kt. ישיב must be read; and in [b] גרן will mean the contents of the threshing-floor (cf. Ru. 3[2] והנה הוא זֹרֶה את־גֹּרֶן השעורים): but the v. is very unevenly divided; probably the athn. should be put at ישוב, and [b] should read (or נרנך, אל נרנך, or לגרנך, or גְּרָנָה) וזרעך נרנך יאסף; so Me. (אל ג׳), Bi.[1], Bu. (גרנה; so Du.), St. (לגרנך), Be.[K] (either נרנך, or נרנה, or לגרנך). גְּרָנָה avoids the repetition of the ך-. Be.[T] ישיב, *bring back*, the object following in [b]: this may be right; ישיב (*sc.* זרעך) would be more naturally said than ישוב. 𝔊 here expresses 𝔐 (with ישיב).

13. כנף] [if the section was part of the original text, read הַכְּנַף (חֵ followed by אם, as in 9f.). In 𝔊, v.[13] proves an exception to the otherwise unbroken rule that the sections treating of animals begin with an interrogative particle].

רְנָנִים †] *shrill* or *piercing cries*: if correct, a poet. name for the bird which emits them, the ostrich. Hfm. Bu. Du. Be.[K] יְעֵנִים (cf. La. 4[3] Qrê כְּיַעֲנִים במדבר). 𝔊 *τερπομένων* (רְנָנִים). *Α αἰνούντων*, Σ *ἀγλαϊσμοῦ*, 𝔖 ܕܣܝܡ, 𝔙 struthionis, ℭ תרנגול ברא (38[36]). Qi. AV. *peacocks*.

נעלסה] עלם (not עלז, or עלץ), as 20[18] (Kal), Pr. 7[18] † (Hithp.).

אם אֶבְרָה חסידה וְנֹצָה] Is it a kindly pinion and feather? אברה, *pinion*, Dt. 32[11], Ps. 68[14] 91[4] †; אֶבְרָה, Ps. 55[7], Is. 40[31], Ezk. 17[3] †; נֹצָה, *plumage*, Lv. 1[16] †; נוֹצָה, Ezk. 17[3. 7] †. In חסידה, [if

rightiy read], there is doubtless an allusion to the bird called חסידה [Lv. $11^{19}$ Ps. $104^{17}$, Jer. $8^{7}$, Zec. $5^{9}$], *the kindly one*; the stork, so called on account of its affection for its young. Bu.[1] would make it named distinctly: אם אברת חסידה ונצה, Is it the stork's pinion and feather? (or rather: Is it a kindly bird's—with only an *allusion* to the stork—pinion and feather?). Bu.[2] thinks that Hfm. has "perhaps" seen rightly in reading (what he rejected in his first ed.) נֶעֱצָלָה for נעלסה in [a], and in [b] אם אברה וחסרה ונצה, "Is the wing of the ostrich sluggish? (Nif., as Jg. $18^{9}$ †; עָצֵל, often in Prov.), Or is pinion and feather lacking (to it), That she leaveth her eggs to the earth," etc.? Does its wing move so slowly, or are its feathers so deficient, that it cannot itself defend its eggs, but must leave them on the ground, where (v.[15]) they are exposed to many dangers? חָסֵר in actual usage means only *in need of*; but חָסַר means to *be lacking* (1 K. $17^{14}$), as well as to *lack* (be in need of), so that the adj. may mean similarly *lacking*, *deficient*. Ley, Be.[K] ("perhaps") נִקְלָסָה and חַסֵּרָה: The wing of the ostrich is mocked (2 K. $2^{23}$ *al.* Hithp.), Is (its) pinion and feather lacking? [Du., retaining חסידה in [b], proposes נִלְוָזָה, *perverse*, in [a]: Ehrlich as Du. in [a], but in [b] אִם אֲכְזָרִיָּה חסידה, making חסידה mean *ostrich* (a view long since refuted by Bochart), and omitting ונצה as a gloss on אברה. Wr. retaining [a], though translating it interrogatively, read in [b] הֲאֶבְרַת חסידה ונץ.]

**14.** תעזב] רננים (if correct) being construed, according to its meaning, as a fem. sg. (cf. תהו construed as a pl. 1 S. $12^{21}$; נפש, *person*, after an opening clause, construed as a masc., Lv. $2^{1}$ $5^{1.2}$ etc.; Ew. § 318*b*—where, however, some of the examples are textually doubtful; cf. G–K. 124*b*, *n.*).

תחמם] Be. Bu. תַּנִּיחֵם. This is an excellent ‖ to תעזב [and expresses the obj. which in 𝔊 must be understood]: at the same time, תחמם may stand; for the ostrich does sit upon the eggs.

**15.** ותשכח] Bu. וְתִשְׁכַּח.

תְּזוֹרֶהָ . . . תְּדוֹשֶׁהָ] the fem. suffix referring to the collective בציה. There are many cases of this, where the pred. is a *verb* (G–K. 145*k*): the cases are rarer, and not all textually

certain, where the fem. is a suffix (G–K. 135*p* (where *dele*, p. 441, l. 2, as due to an oversight, "but previously תְּחַפֵּם"); Kö. 348*g*, *h*: thus 2 K. $3^3$ $13^{11}$ $17^{22}$ 𝔊 has חַטּאת, and probably the sg., in spite of 𝔊's pl., should be read similarly in $13^{2.6}$; 2 K. $10^{26}$ Vrss. מִצְבַת; Is. $35^7$ rd. רִבְצָם: cf. on c. $6^{20}$ $14^{19}$).

16. הִקְשִׁיחַ] Is. $63^{17}$ †. The masc. is, however, intolerable with what follows: rd. either (2 MSS, Hirz. Di. Be.$^K$ St.) תַּקְשִׁיחַ, or (Ew. Di. alt.) הַקְשֵׁיחַ (inf. abs.; G–K. 113*z*). The perf. הִקְשִׁיחָה (Hi. Sgf. Du.) agrees less well with the impf. in $^{14}$.

ללא־לה] תקשיח ל can only mean "hardeneth (= useth hardly) her young ones (making them) *into* none of hers" (*Lex.* 519*b*), ללא לה expressing the result of the action תקשיח. This might be the sense intended; but if it is thought that "useth them hardly *as if* they were none of hers," is more probable, then בְּלֹא לָהּ must be read (so Oo. Be.$^K$); חשב ל (Is. $13^{24}$ $19^{15}$ etc.), lit. *think into* (= *esteem to be*), is not a ‖ for so rendering תקשיח ל. ללא לה is poet. for לאשר לא לה (G–K. 155*n*, *d*); cf. Hab. $2^6$ הַמַּרְבֶּה לֹא־לוֹ, who increaseth (what is) *not his*, and c. $18^{15}$ מְכַלִּי־לוֹ (Gn. $15^{13}$, Jer. $5^{19}$, Hab. $1^6$, where לא לכם, לא להם, לא לו are preceded by a *subst.*, are different).

בלי פחד] בלי is properly a *substantive*, like אַיִן; hence, followed by a gen., *naught of* . . .; and so here *naught of fear*! (There is) *no fear*! It is not, as in previous cases, joined closely to a subst. ($38^2$), or adj. ($33^9$), or verb ($8^{11}$), and so cannot, as there, be rendered *without*.

17. בבינה] the ב partitive; cf. $7^{13}$ $21^{25}$.

18. בעת במרום תמריא] כְּעֵת (abs.) occurs here, Nu. $23^{23}$, Jg. $13^{23}$ $21^{22}$ (where, however, rd. כי עתה). It has been rendered (1) *Now* (cf. כַּיּוֹם); so Nu. $23^{23}$ (Di. Gray), Jg. $13^{23}$ (Moore); (2) *At the* (*right*) *time*, *zur Zeit* (𝔊 *κατὰ καιρόν*, 𝔙 cum tempus fuerit; so Hi. Del. Di. here; Knob. Keil, Kuen. in Nu. $23^{23}$); and (3), as = בעת אשר, At the time when . . . (Hirz. al.; Ew. § 337*c* (*a*), and Comm. ("Wann sie einmal . . ."): so EVV. *What time* . . . ); though it is better in this case to point כְּעֵת (Me. Du.): כְּעֵת is followed by an inf. (1 S. $4^{20}$); and there is no reason why it should not, in poetry, like כְּעֵת (Jb. $6^{17}$ בעת יזרבו), be followed by an impf. This yields a satisfactory sense: there is no

point in *Now*, and *At the* (right) *time* is a doubtful rendering of כָּעֵת.

במרום] Hi. Du. בַּמֵּרוֹץ, *in* (her) *running* (Qoh. $9^{11}$ †); and for כעת במרום, Wr. Bu. Be.$^{K}$ Honth. כְּעֵת בֹּא מֹרִים, "At the time when archers (2 S. $11^{24}$) approach." But במרום is far more picturesque; and it is gratuitous to change it: the "height" denoted by the word may vary with the context: though often used of the height of heaven, it cannot denote a very great height in Jg. $5^{18}$, Pr. $8^{2}$ $9^{3}$; in Ps. $73^{8}$ it is said of proud men that they ממרום ידברו: a little hyperbole may also be reasonably granted to the poet: and surely the line, as it stands, gives a fine and true description of the great bird, taller than a man, bounding along at full speed, with its wings flapping vigorously, and taking gigantic strides,—it may be (*NHB* 237) of 22–28 ft. —and moving so rapidly that (Wood, *Natural History*, vol. on Birds, p. 647) its feet seem hardly to touch the ground.

תמריא †] مَرَى is *ad vehementiorem cursum scutica aliave re egit* equum (Freyt., Hi. cites also Grangeret, *Anthol.* p. 42); here it may be rendered *spurs* (fig.) *herself*,—the wings flapping vehemently against the ostrich's body in her flight being, as it were, the goad urging her on (Ges. *Thes.* "*Hiph.* de struthione, qui e nido exsurgens alarum plausu tamquam flagello, ad cursum se impellit"). [Be.$^{K}$ weakly תְּמַהֵר.]

19. רעמה †] רעם is *thunder*; but that (in spite of AV.) is impossible here. Ges. *Thes.* conjectured for the √ the meaning *commotus est*, *tremuit*, which he adopted for Ezk. $27^{15}$ (רָעֲמוּ פנים; ‖ שָׂעֲרוּ שַׂעַר), and also for Ps. $96^{11}$ (= 1 Ch. $16^{32}$), $98^{7}$ (*commotum est* mare); so Del. Di. ("Gezitter") and RV. "the *quivering* mane" (with marg. "Heb. shaking"). The rendering of RV. is fine, and suggests a picturesque image; but unfortunately the sense is doubtful: it has no philological support; and noise, not movement, seems to be the idea expressed by רָעַם, רַעַם (Ezk. $27^{35}$ rd. probably דָּמְעוּ for רעמו). The VV. obviously guess: 𝔊 φόβον (so Saad. *raʿab*, fear), Σ κλαγγήν, Θ χρεμετισμόν, 𝔖 ܙܝܢܐ, Jer. 𝔙 *hinnitum*: 𝔊 would suit, were the sense established; 𝔖 is arbitrary; the other renderings do not suit תלביש. Honth. Be.$^{K}$ עָצְמָה, *strength*, forms a good ‖ to גבורה; 𝔗

תוקפא expresses the same sense, though it would be precarious to argue that the translator *read* anything different from 𝔐.

20. התרעישנו כארבה] הרעיש cannot mean "make to leap"; רעש is to *shake* (intrans.), *e.g.* of heaven, earth, nations, etc., shaking — through an earthquake (רַעַשׁ), terror, or Yahweh's appearance, etc.; cp. רַעַשׁ, of the *quivering* of a dart, Jb. $41^{21}$; of a horse eager to start, $39^{24}$; here, therefore, seemingly of the *quivering* of eagerness and excitement as the animal leaps along. [Ehrlich: התעשיננו כָּאְרֻבָּה, dost thou make him to smoke (cp. $41^{12}$) like a chimney?]

הוד נחרו אֵימָה] the subst. אֵימָה by Dr. § 189. [Ehrlich, הֵד (Ezk. $7^{7}$) for הוֹד]; Bi. Du. needlessly, הוד נַחֲרָה אֲיֻמָּה (cf. Jer. $8^{16}$ מִדָּן נשמע נַחֲרַת סוסיו), "(in) the majesty of (his) terrible snorting," [or the majesty, etc., if with Du., $^{20b}$ is placed after $^{19a}$ as a second obj. to התתן. The transition from the interrogation in $^{20a}$ to description in $^{20b}$ in 𝔐 as commonly understood (*e.g.* RV. "the glory of his snorting is terrible") is in any case improbable. Bu. makes the whole v. interrogative by treating $^{b}$ as a circumstantial clause, and taking הוד as well as אימה as pred.—His snorting being majestic, terrible, *i.e.* with majestic, terrible snorting].

21. יחפרו] Rd. with 𝔊𝔖𝔙, Di. Bu. etc. יַחְפֹּר. Wr. Bi. Bu. Du. Be. Ehrl. place the ֣ at וישׂ֣יש (so 𝔊). [With the meaning *to paw*, here only in the OT., cp. حافر, *hoof*.]

22. לפחד] 𝔖 ܠܟܠ ܓܘܡܨܐ; so 3 MSS לְפַחַת, "at the pit," adopted strangely by Be.$^{K}$.

23. תִּרְנֶה] if correct, רָנָה † will be a by-form of רָנַן, of which there are traces in Arab. (Ges. *Thes.* s.v.); but possibly תָּרֹן should be read. [Scarcely תָּרֹנָּה (fem. pl.: Ehrlich), for analogy before such a compound subj. requires the sing. (G–K. 146); Bu. Be.$^{K}$ (?) תרן הא׳: but the art. is improbable.] The Arab. *ranna* (= רנן), to *utter a cry*, esp. a *plaintive* or *mournful cry*, is in ii. and iv. used of the *twanging* of a bow (Lane, 1164*b*).

לַהַב] [*Flashing* (point): cp. Nah. $3^{3}$, Jg. $3^{22}$: להבה, 1 S. $17^{7}$. Bu. לָהַב or לֹהֵב, spear and javelin *flash*: but we should expect the impf.; Umbr. Ha. (cited by Di.) obtained the same

sense by taking the noun להב predicatively (cstr. according to Dr. § 189: cp. [20b]].

24. ברעש ורגז] רעש is not "fierceness" (EVV.), but (see on v.[20]) *shaking*, *quivering* (*Lex.* 1127*b*), and רגז (see on 3[17]) is strong *agitation*, not necessarily "rage"; the two alliterative words denoting the violent trembling of the animal in its eagerness to start, and to take its part in the fray.

יְגַמֶּא ארץ] גמא, to *swallow*; Hif. Gn. 24[17] † הגמיאני נא מעט מים: NH. גמא (*NHWB* i. 339; cf. 𝔗 גמע, below, v.[30a]). For the fig. cf. the Arab. التهم الفرس الارض (cited by Ges. *Thes.* from Schultens), "*deglutivit* equus terram," and *lahim*[un], *lihamm*[un], cito *deglutiens*, as an epithet of a swift horse, "equus *haustor*" (*ib.*); and Catullus, 35. 7, "viam vorabit." [On יגמֶא for יגמֵא, see G–K. 75*oo*, cp. 74*d*.]

ולא יאמין] Rabb. EVV. Hengst. Dav. And believeth not that it is the sound of the trumpet, *i.e.* for joy believeth not his own ears when he hears it. But Ges. Ew. and moderns generally (so RVm.), And *standeth* not *still*, lit. *showeth* not *firmness*, understanding האמין in its primary, physical sense, which is still seen in Qal אָמַן, to *support* (bring up, nourish), אֹמֶנֶת, a *foster-mother*, *nurse*; in Nif. to *be supported* (Is. 60[4] ובנותיך על צד תֵּאָמַנָה), *confirmed* (Is. 7[9] כי לא תֵאָמֵנוּ: see *Lex.* 52 f.); אֹמְנָה, a *support*, *pillar*, 2 K. 18[16]; and in אֱמוּנָה in Ex. 17[12] ויהי ידיו אמונה. It cannot, however, be said that this sense is altogether satisfactory; in particular, to *show firmness* is not quite the same thing as to *stand still*. Hence Bi. יִמָּנַע, *letteth itself* not *be held* back; Du. Honth. Bu., somewhat prosaically, ולא יֵימִין ולא יַשְׂמְאִיל, and goeth not to the right or to the left, —Du. then making a new distich כי קול שֹׁמֵר יֵעֹר (or ירקד) בדי שופר יאמר האח, When the watch (Jg. 7[19]) calleth out, he stirreth himself up, As oft as the horn (soundeth) he saith, Aha! But "believeth not" is preferable to any of these alternatives. [Still it remains very improbable; כי קול שופר looks like a mere variant of בדי שופר: and it is possible to restore the succession of distichs not only by additions to the text such as Du. makes, but by the simple omission of [24b].]

כי קול שופר] It is tempting (with the second sense of

יאמין) to read בְּקוֹל (Bi. Bu.); but בְּ in a temporal sense (= *at*) is very rare except with an inf. (Is. $18^5$), or verbal noun (*Lex.* 454*b*, 3b), Is. $23^5$ being probably the only example. בְּקוֹל שׁ׳ (Be.$^K$ Bu. alt.) never occurs in the sense of "*at* the sound . . .": but . . . לְקוֹל would be in accordance with usage (Nu. $16^{34}$, Is. $30^{19}$, Ezk. $27^{28}$).

25. בְּדֵי] elsewhere (in the sense here required) always מִדֵּי, *out of the sufficiency of* = *as often as*, sq. an inf. or subst. (Is. $66^{23}$, Jer. $48^{27}$; *Lex.* 191*b*); and this, no doubt, should be read. On the very frequent confusion between ב and מ in 𝔊 and 𝔖 and other versions, see Dr. *Sam.*$^2$ lxvii.

יריח] Wr. Bi. Du. think the fig. unsuitable; and so Wr., with 1 MS, יריע [rather תָּרִיעַ], "And the battle sounds afar"; Du. (who objects in particular to the cries of the captains being "scented") בָּרֵעַ ($36^{33}$, Mic. $4^9$) for רעם: He scenteth the battle from afar, *at the shout*, etc. But the passage is not prose, but poetry; הריח is widely used in Heb. (*v.* on $14^9$); and רעם וג׳ is merely the further development of the idea of מלחמה. Cf. Pliny, *HN* 8. 42 (Bochart) "Iidem *præsagiunt* pugnam."

26. מבינתך] *from*, *out of*, *through* thy understanding: *Lex.* 580*a*, e*b*.

†וַאֲבָרֵר] *useth* (or *moveth*) *its pinions* in flight: denom. from אֵבֶר, pinion, v.$^{13}$ n.; [not *plumescit*, 𝔙].

27. [יגביה]=יגביה עוף, $5^7$ (Di.); Jer. $49^{16}$ would suggest taking קנו in $^b$ as obj., but this would be rather flat. Possibly the text is corrupt: see next n.]

וכי] either (cf. $^a$)=ואם על פיך כי; or independently, *Or* (is it) *that* . . .: (cf. Is. $36^{19}$; הֲכִי, c. $6^{22}$, 2 S. $9^1$, Gn. $27^{36}$; *Lex.* 472*a*). But the line is a little short: so St. Bu., plausibly, וכי יָכִין בֶּהָרִים קִנּוֹ. Du. (who has to reduce the 10 lines $^{20-30}$ to two strophes of 4 each) omits יגביה נשר, and in $^{28}$ (with Bi.) סלע ישכן, as glosses suggested by Jer. $49^{16}$, treats וכי as dittographed from פיך, and carries on מצודה (in the sense of prey) (Ezk. $13^{21}$) to $^{29}$: he thus gets for $^{27f.}$ אם על־פיך ירים קִנּוֹ ויתלנן עַל־שֶׁן סֶלַע (so Be.$^K$, except that he retains מצודה where it is). [The excellent parallelism of Du.'s emendation contrasts with what appears to be faulty in 𝔐: note the two parallel terms ישכן

and יחלוכן in a single line: and again שן־סלע and מצודה in another, not to speak of the repetition of סלע and the awkwardness of [27b]. This at least is a better way of obtaining two quatrains than the omission of v.[30] (Bi. and ? Di.).]

29. משם חפר אכל] Du. מצודה משם חפר (אכל added after מצודה, misunderstood to mean fastness, had been taken back to [28]).

למרחוק] 36[3].

חפר] as 11[18].

יביטו] the *masc.*, by G–K. 145*u*.

30. ויעלעו] no √ עלע is known; but Syr. ܠܥܥ, ܠܥܥ, is to *lick* or *lap up*, S Jg. 7[5. 6. 7], 1 K. 21[19] (= Heb. יָלְקוּ), 4 Mac. 10[17] ܢܣܒ ܠܥܥ = *αἱμοβόρος*; and Ob. [16] יָלָעוּ is to *gulp up* (or *swallow down*): rd., therefore, either יְלַעְלְעוּ (Ges. Ol. Del. Di. etc.) or (Bu. alt.) יָלְעוּ.

## CHAPTER XL.

2. [הרב עם־שדי יסור] according to 𝔐, רֹב is inf. abs. taking the place of a finite vb. in an indignant question (cp. Jer. $3^{1}$, G–K. 113*cc*), with its subject יסּוֹר † (a nominal form like שׁכּוֹר, גּבּוֹר) following (G–K. 113*gg*), and separated from it by intervening words. For the last point, cp. Lv. $6^{7}$ הַקְרֵב אתה בני אהרן (but S הקריבו, 𝔊 = יקריבו): Nu. $15^{35}$ רגום אתו באבנים כל העדה (S רגמו). The VV. do not recognize this punctuation, but find in רב a noun (רֵב, *κρίσις*, Θ), a part. (רָב, *ὁ δικαζόμενος*, Σ, דנצי, 𝔗), or an adj. (רַב, ܣܓܝܐܝܐ, 𝔖); and in יסור a verbal form (יָסוּר, *ἐκκλινεῖ*, Θ, 𝔙 conquiescit: Σ *περιγενήσεται*; 𝔗 יתרדי = ? יוסר), or another nominal form (? סוד: ܡܠܟܘܬܗ, 𝔖). Ehrlich רֵב with יָסוּר, *Is the contention . . . at an end* (סור, as Is. $11^{13}$).]

[יעננה] G–K. 135*p*.]

5. [אחת . . . שתים] G–K. 134*r*, *s*: cp. Ps. $62^{12}$, and see on $33^{14}$.]

[ולא אענה] 𝔊 om. For אענה read אֶשְׁנֶה (cp. $29^{22}$): so Hitz. Di. Dr. Du. Bu. al.]

7. See on $38^{3}$.

8. האף] cf. $34^{17}$.

9. כאל] for what should logically be כזרוע אל, acc. to a well-known Heb. idiom (*Lex.* 455*a*). So כָּמֹהוּ for כמו קולו.

10. גאון וגבה] [Alliteration, as in $^{b}$ הוד והדר].

11. גֵּאֶה] for the form, see G–K. $84^{b}$ *c*.

11b–12a. 𝔊 *πᾶν δὲ ὑβριστὴν ταπείνωσον, ὑπερήφανον δὲ σβέσον*. Du. remarks that $11^{b}$ and $12^{a}$ have in 𝔐, evidently through a mistake, the same beginning, while 𝔊 has a change: he would read, therefore, "naturally only at random (aufs Geratewohl)," וכל גאה השפילהו: רְאֵה גָבֹהּ הכניעהו.

12a. הכניעהו] 15 MSS. וְה׳ (the renderings of 𝔗𝔙 do not show that they *read* the וְ), which would be better.

12b. הדך †] Ar. *hadaka* is to *fall down* (of a building); cf. הָרַס, fig. Is. $22^{19}$, Ps. $28^{5}$. Still, the word is an uncertain one in Heb.: and Hfm. Bu. would read הָדֵךְ, *crush*, from דָּכַךְ, which is presupposed by דַּךְ, but does not occur elsewhere in Heb., and occurs only rarely (Levy) in 𝔗 (*e.g.* Jb. $4^{19}$ Pa., $34^{25}$ Ithpa., Ps. $143^{3}$ Palpel), and there not in Afel. Gr. Du. suggest הֲדֹף—but only for those who are doubtful about the ἅπ. λεγ. הדך. הדף, however, is to *push aside* or *away*, and would agree poorly with תחתם.

תחתם] 𝔊 πραχρῆμα,—no doubt a paraphrase. Bu. תחתיך, "and crush the wicked *under thee*": suitable in itself, but unnecessary: תחתם in its idiomatic sense of *where they stand* (Ex. $16^{29}$, Jos. $6^{5}$, 2 S. $2^{23}$ ויפל שם וימת תחתיו, Jer. $38^{9}$ תחתיו (rd. וּמֵת) וימת, and especially Is. $25^{10}$ וְנָדוֹשׁ מואב תחתיו) is very forcible.

13. פניהם] [𝔊𝔖𝔙 supply the conjunction—ופניהם].

חבוש] חבש is used specifically of binding something round the *head* (*e.g.* Ex. $29^{9}$).

[טמון] Ehrlich בַּדֹּמֶן: in 𝔐 the last echoes the first word of the v.]

14. גם] the גם *correlativum*: see *Lex. s.v.* גם, 4.

15. הנה נא] $33^{2}$ n.

[בהמות] 𝔊 θηρία, 𝔗 בעיריא; 𝔙 *behemoth* (and so 𝔖): if pl. of בהמה, an intensive pl. (G–K. 124*e*), meaning here (differently from Ps. $73^{22}$) "a colossal beast" (Che. *EBi.* 519; Kön. *Wörterbuch*). No more satisfactory etymology has been suggested; it would not have been surprising to find here an Egyptian term; but the known Egyptian term for the hippopotamus (*rert*) has no resemblance to בהמה: and there is no evidence that the often cited *p-ehe-mou* ever existed. It is barely possible that the Hebrew term for hippopotamus was "Swine from, or of, the water": *EBi.* 2073.]

אשר עשיתי] 𝔊 omits; so Me. Bi. Sgf. Du. Be., partly on the ground that [15a] is too long, partly (Du.) on the hypercritical ground that "made like thee" is absurd: "like thee,"

however, does not here mean *resembling thee*, but *equally with thee*. On the other hand, "is *beside thee*" is not unsuitable; for the meaning then would be (Du.) that the animal was *beside* Job, so that he could readily learn from it the lesson intended. The words must stand or fall according to the less or greater rigidity of the poet's metre. Me. Sgf. omit עמך as well; but then (Bu.) they lose the support of 𝔊, and the line becomes too short.

**16.** שׁרירי] only here: cf. שֹׁר, *navel-string*, שרשרה, *chain*: from √ שרר common in Aram. in the sense of *be firm*, *strong* (cf. Heb. שְׁרִירוּת, *firmness* in a bad sense, *stubbornness*). Wetzstein (*ap.* Del.), however, would render *supports* of his belly (*i.e.* the bones of the loins and shoulders), connecting שריר with Arab. *sarîr*, a *support* on which a thing rests; but the Arab. usage, as given in Lane (1338*b*), a *thing upon which one lies or sits*, a *couch-frame*, *bedstead*, *throne*, etc., does not suggest anything resembling the *supporting bones* of an animal's body.

**17.** יחפץ] from חָפַץ † = خَفَضَ, to *lower*, *depress* (*e.g.* wings, Qor. $15^{88}$ $17^{25}$), *bring down*, *abase* (Qor. $26^{3}$, the day of judgment will *abase* the proud); here, it seems, somewhat more generally, to *bend* (חָפֵץ, to *desire* = خفظ, to *be attentive to*, is a different root altogether: Dr.[3] § 178, pp. 226, 231).

פַּחֲדָיו (dual)] = أَفْخَاذ, *thighs* (Aram. פַּחֲדִין, *testiculi* = אֶשֶׁךְ, Lv. $21^{20}$ 𝔐; and so 𝔙 here nervi testiculorum eius perplexi sunt).

**18.** גרמיו] גֶּרֶם is the common Aram. word for *bone* (*e.g.* Dn. $6^{25}$, Gn. $2^{23}$ 𝔐), but rare and poet. in Heb. (Gn. $49^{14}$, Pr. $17^{22}$ וְרוּחַ נְכֵאָה תְּיַבֶּשׁ־גָּרֶם, $25^{15}$, 2 K. $9^{13}$ [?] †). How it differs in meaning from עֶצֶם is uncertain: RV. *limbs*, RVm. *ribs*; Hi. Bu. Che., after 𝔊 (ῥάχις), render *his spine*, observing (Hi.) that this is favoured by the sing. מטיל, and regarding the pl. גרמיו as referring to the separate vertebræ: but there is no support for this rendering: the poet is hardly likely to have thought of the separate vertebræ; in a comparison there is no difficulty in the sing. מטיל; and the Syriac Hex. expresses ῥάχις by the specific ܓܪܡܐ ܕܚܘܕܐ, the *backbone*.

מטיל †] the √ in Ar. is to *hammer out* (? a secondary root from طال, to be long, Del.); and Ar. *mamtûl* is iron, or a sword, *beaten out into a long shape* (Lane, 3021; cf. also the *Lex.* of Neswân, as cited by Del.); hence מטיל, a *bar* of metal. Cf. 𝔗 מְטָל, 1 S. 17[6] (כִּידוֹן נְחֹשֶׁת = מְטָל דִּנְחָשָׁא), and here (מְטָלַיָּא דִנְחָשָׁא, (variants מטלנא, כְּמַטְלוּתָא, a *weight*): Levy, *ChWB.* ii. 28*a*, *b*). 𝔊 σίδηρος χυτός: Σ ὡς συμβλήματα σιδηρᾶ.

**19b.** (1) 𝔐, in view of the *jussive*, יַגֵּשׁ, can only be correctly rendered, "Let him that made him bring near his sword (to attack him)!" הָעֹשׂוֹ (if the *active* ptcp. is right; but *v.i.* (3) and (4)) will be an anomalous form for הָעֹשֵׂהוּ (cf. the rare רֵעוֹ by the side of רֵעֵהוּ: Kö. 303*i*); and as the art. with a ptcp. naturally excludes a *nominal* sf. in the *genitive* (G–K. 116*g* n.), the וֹ— will be the *verbal* sf. in the *accusative* (as in הַמְאַזְּרֵנִי חיל, Ps. 18[33]. הַמַּכֵּהוּ, הַמַּעַלְךָ, etc.: G–K. 127*i*; Kö. *l.c.*). Cf. הַיֹּלְדָהּ, Dn. 11[6]. (2) The common rendering (which properly requires יַגִּשׁ for יַגֵּשׁ) is (cf. 𝔙 qui fecit eum applicabit gladium eius), "He that made him *bringeth near* his sword, *i.e.* furnishes him with it (so RVm.), the 'sword' being taken as a poetical term for the powerful weapon which the hippopotamus possesses in the formidable array of long spear-like incisors and curved chisel-edged canines or tusks" (cf. Hdt. ii. 71, χαυλιόδοντας φαῖνον), which "root up rank grass like an agricultural implement" (*Encycl. Brit.*[10], *s.v.*, p. 722*b*), and "sever, as if with shears, a tolerably stout stem" (Woods, *l.c.* p. 761 f.). And Nicander (*Theriaca*, 566 f., *ap.* Bochart, ii. 761) describes these teeth as a ἅρπη (*sickle*): Ἦ ἵππου τὸν Νεῖλος ὑπὲρ Σάϊν αἰθαλόεσσαν Βόσκει, ἀρούρῃσιν δὲ κακὴν ἐπιβάλλεται ἅρπην; cf. Nonnus, *Dionys.* xxvi., Αἰχμῇ καρχαρόδοντι διασχίζων ῥάχιν ὕλης. But to *bring near*, like an offering, or an article for food or use (1 S. 13[9] 23[9], 2 K. 4[5], Gn. 27[25]), is not a natural expression to use of what is an integral part of the animal's frame. (3) 𝔊 has πεποιημένον ἐνκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ (cf. the addition in 41[25] 𝔊) = הֶעָשׂוּי לְשַׂחֶק־בּוֹ, *that is made for him to play with*, *i.e.* to be Yahweh's plaything (ὑπὸ τῶν ἀγγ. αὐτοῦ being a readily intelligible paraphrase for ὑπ' αὐτοῦ): cf. (upon

one view of its meaning) Ps. $104^{26}$ לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק־בּוֹ (𝔊 ὃν ἔπλασας ἐμπαίζειν αὐτῷ). So Me. Bi.[1]. [In favour at least of the pass. part., note הֶעָשׂוּ in the similar v. $41^{25}$.] (4) Hfm. (1890) emended הֶעָשׂוּ יַגִּשׁ חָרְבּוֹ, *which is made that he should draw near to* (?) *His dry land* (?), improved somewhat by Gunkel, *Schöpf. u. Chaos* (1895), p. 62, to (sic) חֶעָשׂוּ יִגֹּשׁ חָרְבּוֹ, *which is made that he should govern the* (sic) *dry land*, and by Giesebrecht (in a review of Gunkel's book, *GGA.*, 1895, p. 595) to הֶעָשׂוּ יִגֹּשׁ חֲבֵרָיו, "*that he should govern* his fellows," *i.e.* the other animals. נָגַשׁ, however, in the few cases in which it occurs as a verb in Qal, is a strong word, meaning not to *govern*, but to *press hard*, as a debtor, Dt. $15^{2.\ 13}$, or workman, Is. $58^{3}$; hence Du.'s הֶעָשׂוּ נֹגְשׁ חֲבֵרָיו (Che. *EB.* 521, better, לְנֹגֵשׁ), *to be governor of*, etc., is preferable, syntactically as well as in meaning; for נֹגֵשׁ, though it is the word used of a *task-master* (Ex. $3^{7}$ al.), and signifies properly a *hard*, *exacting* ruler (Is. $3^{12}$ $9^{3}$ $14^{2.\ 4}$, Zec. $9^{8}$), expresses the idea of *governor*, at least in late Heb. (Zec. $10^{4}$—perhaps also Is. $60^{17}$), without apparently this bad connotation. Bu., though he leaves the line untranslated, seems (p. 245) to think this emendation probable. The thought certainly (Du.) forms a good parallel to [a].

**20.** כי בול הרים ישאו לו [בול for יְבוּל: note the preceding י. נשא, *bring* = *bear*; cf. of a tree, Hag. $2^{19}$ al. (*Lex.* 671*a*, 2*g*), of the mountains, as here, Ps. $72^{3}$ יִשְׂאוּ הרים שלום לעם. כי, *for*, however, agrees only with (2) in v.[19] (*v. supr.*), which, however, we have seen to be improbable. Perhaps יִשָּׂא לוֹ, *For the produce of the mountains he taketh to himself* (Du.), is right; Be.'s objection that יקח לו would be expected in this sense is hardly cogent. Wr. for הרים would read יארים, and Sgf. נהרים, and Giesebr. for [a] כי בֵן נָהָרִים יֵשֵׁב־לוֹ: but none of these suggestions agrees with [b]; the beasts of the field do not "play" in the rivers. In [b] Du. continues וְשָׁם[21]; וכל חית השדה יִשְׂחָק, "And all the beasts of the field *he crusheth*, [21] *And there*," etc. (שָׂחַק, as Ex. $30^{36}$†; common in Syriac, and often for *συντρίβειν*): this would be a proof of his dominion over other animals (v.[19b]), and agree with נֹגֵשׁ. Still, in this line there seems to be no sufficient reason for deserting 𝔐: such a strong term is hardly

here expected; and דִּבֵּא is the usual Heb. word for expressing the idea. [If v.[20] gave proof of behemoth's dominion, [a] as well as [b] probably expressed this: so Gu. (*Schöpf. u. Chaos*, 64), who regards כל חית השדה as subj. of ישאו: note also ישעו for ישאו, proposed with a ? in Be.[K].]

21. צאלים] v.[22] †; = Ar. ضَالٌ = Syr. ܨܠܢ, like אֶרֶץ = أَرْض; see Dr., *Tenses*, p. 223.

בצה] *swamp* or *swampy ground*: 8[11], Ezk. 47[11] † (cf. בץ, a *swampy bottom, mire*, Jer. 38[22] †): 𝔗 בִּיצָא, 8[11]; Is. 14[23] (ביצין אַגְמֵי מים = דמין), al.

22. צַלְלוֹ] for the normal צִלּוֹ, with resolution of the duplication, as גַּלְלוֹ, 20[7] (n.); צַלְלֵי, Jer. 6[4]: cf. עַמְמֵי, הַרְרֵי, etc. Note assonance with צאלים, as [if correctly read] of יסכהו with יסבהו. Syntactically, צללו is an accus., defining in what capacity the lotus-trees cover him, "*as* his shade." [But this is rather pointless, the repetition (after [21]) of צאלים and the similarity of יסכהו in [a] to יסבהו (cp. 8[3] n.) in [b] suspicious. For יסכהו צאלים Du. proposes וסך נעצוצים.]

23. יעשק] עשק is everywhere else a trans. verb, meaning to *oppress, wrong* (*e.g.* Am. 4[1]),—a very doubtful figure to use of a river. The sense *exorbitare* (*sc.* extra viam) is imaginary: this is cited by Hi. (from Willmet) for عسف, which does mean to *turn aside* from the way, and also to *act unjustly* (Lane, 2044): but it is cited by Del. (seemingly by an oversight) as the root-meaning of עשק, عسق, which really signifies *adhæsit, assiduus, deditus fuit* rei: to *exceed bounds, behave immoderately and violently*, first in a physical and then in a moral sense, is consequently a purely imagined meaning for עשק. The text is thus very doubtful. Du. יָשׁוֹק, *dashes* (*heranstürzt*), the idea being not that of the rising Nile, but that of a mountain (Palestinian) stream, swollen by a sudden storm, dashing, like a wild animal (Pr. 28[15]), against the sleeping monster. יָשׁוֹק will, however, come not (as apparently Du.) from שׁוּק, to *overflow* (Jl. 2[24] והשיקו היקבים תירוש, 4[13], Ps. 65[10] פקדת הארץ ותשקקה, *and makest it to overflow* †), but from שָׁקַק, Ges. *discursit, dis-*

*cursitavit*, of locusts, Jl. $2^9$ בעיר יָשֹׁקוּ, Is. $33^4$ כְּמַשַּׁק גֵּבִים שֹׁקֵק בּוֹ, "ad instar *incursionis* locustarum *incurrit* in eam" (prædam), Nah. $2^5$ of chariots, *rushing* or *dashing to and fro*, בהוצות יתהללו הרכב יִשְׁתַּקְשְׁקוּן ברחֹבות: in Pr. $28^{15}$ אַרְיֵה נֹהֵם וְדֹב שֹׁקֵק מושל רשע על עם דל, the sense *ranging* (EVV.—suggesting a more staid movement than is denoted by שקק), or *stürzt sich* (Du.), for שֹׁקֵק seems less probable than that which—however obtained—שׁוֹקֵקָה has in Is. $29^8$, Ps. $107^9$, viz. *eager for food* (so Ges. Del. Frankenberg). These are all the occurrences of שקק: the cognate languages fail us: and the *exact* shade of meaning expressed by it, or whether it would have been used of water *dashing* against anything, we do not know. 𝔊 has *ἐὰν γένηται πλήμμυρα*, whence Be. יִשְׁפַּע *overflows*. שָׁפַע itself does not occur in the OT., though the derivatives שֶׁפַע (Dt. $33^{19}$ †) שִׁפְעָה ($22^{11}$ $38^{34}$, 2 K. $9^{17}$, Is. $60^6$, Ezk. $26^{10}$ †) do, but mostly in the fig., not the lit. (so only Jb. $22^{11}$ $38^{34}$ שפעת מים), sense of *ab-undantia*, "abundance," a company of men or animals: it occurs, however, in 𝔗 (Pr. $3^{10}$ for ותירוש יקביך יפרצו, $5^{16}$ מעינתיך חוצה יפוצו), and is common in Syriac, *e.g.* for הֶלְפָּה, $16^{20}$, and הֲשִׁיקוּ, Jl. $2^{24}$ $3^{13}$, and of a river overflowing, Land. *Anecd. Syr.* iii. 244. 2, Wisd. $11^6$ ; see, further, PS. 4269 ff. Though the possibility of 𝔊 paraphrasing must be reckoned with, still in view of the uncertainty attaching to the use of עשק (*v. supr.*), יִשְׁפַּע is a very plausible emendation. [Gu. יִשְׁקַע—ש, technical term for the falling of the Nile, Am. $9^5$.]

יגיח] see on $38^8$. Gr. הִגִּיעַ, *approaches to*.

ירדן] the emendation יְאֹר (Winckler, Be.) is unnecessary. [Che. in *EBi.* 2576 for יניח ירדן reads יעבר נהר. On rhythmical grounds we might rather omit ירדן, reducing the rhythm from 3 : 4 ($21^{16}$ n.) to 3 : 3, a reduction also, but otherwise, obtained by Gu. (see on $24$).]

**24.** בעיניו] בעיני פ׳ is the Heb. idiom for *in the estimation, judgment, opinion of* (so even in Pr. $1^{17}$): לעיני פ׳ (Dt. $4^6$ and often) is idiom. for *in the sight* or *full view of*; and לעיני must be restored in 1 S. $21^{14}$, Ezr. $3^{12}$, and (if עיניו is correct) here, "Can one take him *before his eyes*" (= "when he is on the watch," RV.)? There is no *need* to change עיניו (which is

already expressed by Θ): still בְּצִנִּים, *with barbs* (cf. on $5^5$) might be read—at least if the masc., and not the fem. (Am. $4^2$ צִנּוֹת), was in use for an artificial "thorn," or hook (spike, barb): Pr. $22^5$ צִנִּים פַּחִים בְּדֶרֶךְ עִקֵּשׁ is hardly decisive on the point.

בעיניו יקחנו וגו׳] 𝔊 (or rather Θ) *ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν ; ἐνσκολιευόμενος τρήσει ῥῖνα ;* The question [if such was intended] must be indicated in 𝔐 by the tone of the voice: cf. Is. $28^{28a}$ (Del.), and G–K. 150*a*: the insertion (Bu.) of מי הוא (which might have fallen out after פיהו), *Who is he that* ($13^{19}$ al.) *will . . .* ? would make the question more pointed and forcible [and remove the abnormal rhythm (2 : 3 : see *Forms*, 176 ff.) of 𝔐]. [But it is, of course, quite uncertain whether a question was intended; and, since the whole of the rest of the section ($^{15-23}$) is descriptive and not interrogative, it is not, perhaps, very probable that it was, unless, as some have supposed, it is a misplaced distich of the following interrogative section on leviathan. It is likely enough that $^{24a}$ is defective; but if so what is missing may quite as well have given to the distich a negative, or a suitable positive, as an interrogative character. The present undue brevity of $^{24a}$ may be connected with the undue length of $^{23b}$: so Gu. who ends $^{23}$ at the יר (taken as = ביאר) of ירדן, and sees in דן אל פיהו the corrupt beginning of $^{24}$ which, he suggests, described the capture of behemoth by *God* (אל). A not impossible alternative is that $^{24}$ consists of corrupt variants of or glosses on $^{25f.}$: note אף $^{24b}$, אפו $^{26}$: ינקב $^{24}$, תקב $^{26}$; במוקשים $^{24}$, בחוח $^{26}$; בעיניו יקחנו $^{24}$, תמשך בחכה $^{25}$. From 𝔊 the v. was absent.]

ינקב] contrast $^{26}$ תִּקֹּב. The נ in such cases is usually retained in pause (G–K. 66*f*), but see also Jer. $3^5$ יִנְטֹר.

אף] rd. אַפּוֹ. For $^{24b}$ Klo., ingeniously redividing the words, כְּמוֹ קֹשׁ יָם יִנַּק בְּאַפּוֹ; but not only is "suck" incongruous with both קש and באפו, but the thought does not harmonize with $^{24a}$.

25. (EVV. $41^1$) תמשך] the question will be indicated by the tone (see v.$^{24}$ n.): Hi. Hfm. Bu. Gu. suppose אַף, a particle suggesting a question, to have dropped out after אפו. More probably הַ itself has accidentally fallen out. [MS$^{Ken.\ 157}$

הַתִּמְשֹׁךְ.] In תמשך there is perhaps (Ew. Del. Bu. [but see Che. *Exp.*, July 1897; *EBi.* 520, n. 3]) an allusion to the Eg. word for the crocodile, *msuh* (emsuh), with the art. *p. emsah*; *χάμψαι* (Hdt. ii. 69) and Arab. *timsāḥ* seem to be inexact reproductions of the same word. As Bu. remarks, הָעֵלָה is elsewhere the word used for drawing a fish out of the water (Hab. $1^{15}$, Ezk. $29^{4}$). [But the use of משך with העלה in Gn. $37^{28}$ (וימשכו ויעלו את־יוסף) and Jer. $38^{13}$ (וימשכו את ירמיהו בחבלים ויעלו אתו מן הבור) suggests that משך may very well have been used naturally (without any play on *msuh*) of large animals, though we do not happen to have an instance of the usage in OT.]

חַבָּה] as Is. $19^{8}$, Hab. $1^{15}$ †.

תשקיע] Hrz. Del. press down its tongue *into* the line, so that it bites it, and thou art able to draw it up: but this is not probable. שקע, however, elsewhere of water *sinking* or subsiding, or of a stone *sinking* in it (Am. $9^{5}$, Jer. $51^{64}$), is a somewhat strange word to use of *pressing down* the tongue: hence Be. תקשר, "canst thou *bind*?" but this also does not agree well with the angler's line. 𝔗 תקדח, *pierce*; *A συνδήσεις*; 𝔙 *ligabis*: [and so Mich. (see Ges. *Thes.* 1477) appealing to the Sam. שקע = חבש in Lv. $8^{13}$].

[לְשֹׁנוֹ] Hoffm. לְשָׁנָיו, thus substituting teeth for (if the crocodile is referred to) the questionable tongue: but the cstr. so produced is awkward (see Bu.).]

26 (2). [ובחוח] cp. בַּחוֹחִים, 2 Ch. $33^{11}$; of a hook for holding captives חַח is more commonly used; see Is. $37^{29}$, Ezk. $19^{4}$ $29^{4}$.]

27 (3). ידבר אליך רכות] Cf. the opposite in Gn. $42^{7}$ וידבר אִתָּם קָשׁוֹת.

29 (5). ותקשרנו] [𝔊 + *ὥσπερ στρουθίον*, whence Gu. בחור, Be. (better) כיונה: such an insertion would complete the rhythm to 3 : 3 if החשחק בו in [a] may be read with two stresses, otherwise 𝔐 is 2 : 2 and admits of no addition in [b]].

30 (6). יכרו עליו] see on $6^{27}$.

חַבָּרִים] the form (cf. טַבָּח, etc.) suggests a more permanent association than חָבֵר, חֲבֵרִים. [The interrogation is carried on from 29 (cp. $39^{2}$ (Di.): yet the omission of the ה between 26–29 and 31 is strange.]

31 (7). שְׂכוֹת †] cf. שְׂכִים, *thorns*, Nu. $33^{55}$ †.

צלצל] see *Lex.* 852*b*.

32 (8). אל־תוסף] we should expect ואל: "Think of the battle, and do it not again," by Heb. idiom = "If thou think . . . thou wilt not do it again"; like זֹאת עֲשׂוּ וְחְיוּ = "*if* you do this you will live": but וְ in such cases is sometimes omitted; so Pr. $3^{7t.}$ "*Be not* (אַל תְּהִי) wise in thine own eyes . . . רפאות תְּהִי לשרך, *let it be* healing to thy navel," etc.,—in Engl. *and it will be*, etc. See Dr. § 152. 1, 2 (cases of an imper., followed by another imper. or a jussive, to express a hypothesis).

תוסף] in pause for תּוֹסֵף, as $19^{10}$ וְאֵלֵךְ, Jg. $19^{20}$ (Hi.); cf. G–K. 29*q*, 69*v*.

## CHAPTER XLI.

**1–3 (9–11).** The passage is difficult, and has given rise to many conjectures. We may consider these first. In $^{1b}$ Σ has *καταβαλεῖ* for יָטֶל, which suggested יִטֹּל, not (as Be.) to Houb. who has יוטל, but first, it seems, to Me. (p. 202), הגם אל־מַרְאַי יָטֶל (Will he even hurl—fight—against my appearing?); and so Wr. (Will he even hurl—fight—against them that shoot him? מֹרִאָיו, 2 S. 11$^{24}$). For ואשלם $^{3a}$ Ⓖ has *καὶ ὑπομενεῖ* (in 9$^{4}$ also for ויושלם), whence Me. וַיִּשְׁלֵם, *and prosper, come off safe*; so Wr. (Hfm. וְאַשְׁלֵם and *I left him sound*). Gu. in 1895 (*Schöpfung u. Chaos*, p. 55 f.) went further, and supposing 40$^{32}$–41$^{3}$ to be misplaced, and to have referred originally to behemoth, suggested for 41$^{1-3}$:

הן תוחלתך נכזבה גם אֶל מַרְאָיו (מוֹרָאוֹ or) יָטֶיל׃
(מלאך זר) כי יעירנו ומי הוא לפניו יתיצב׃
מי הקדימו וַיִּשְׁלֵם תחת כל השמים לא הוּא׃

"Behold, *thy* self-confidence will be proved false,
His look (or, *his fear*) casts down even *a god*:
(An angel shrinks (scheut sich)) to stir him up,
And who is he that can stand before *him*?
Who ever confronted *him*, *and came off safe*?
Under the whole heaven, *not* one."

אל is vocalized אֶל by Ⓢ (אלהא). זר is presumably זָר, from זור, to *turn aside*: it does not commend itself; but מלאך זר is expressly put forward as only "eine sehr beschiedene Vermutung." For לא הוא = "not one," Gu. compares Jer. 5$^{12}$; "he (*i.e.* such a one) is not!" would be the more exact rendering. In *JQR*, July 1897, p. 579, Che. improved this into

הן תוחלתך נכזבה גם אֱלִים מַרְאוֹ יָטֶיל׃
מלאך יִשְׁעַר כי יעורֵרנו ומי הוא לפניו יתיצב׃
מי הקדימו וַיִּשְׁלֵם תחת כל השמים לא אחד׃

Surely thy self-confidence proves itself vain;
Even divine beings the fear of him lays low.
An angel shudders when he would arouse him;
Who then (among mortals) would dare to meet him as a foe?
Who ever confronted him and came off safe?
Under the whole heaven, not one! (*EBi.* i. 521).

𝔐 אל for אלם by haplography. For שְׁעַר see Jer. $2^{12}$. לא אחד is certainly what would be expected to express "not one." Du. reads (including v.[4]):

הן תוחלתו נכזבה גם אל־מראיו יִטָּל׃
לא אכזר כי יעירנו ומי הוא לפניו יתיצב׃
מי יְקַדְּמֵנִי וַיְשַׁלֵּם תחת כל השמים לא הוּא׃
לא יַחֲשֹׁשׁ בדיו ודבר גבורות והן ערכו׃

In v.[1] Du. thus returns to 𝔐. V.[4] means, He (the assailant) would never again (after the conflict) renew his boastings ($11^3$), or his talk about valiant deeds, and his practical (?) outfit, הן being used in its Aram. sense of "Leichtigkeit, Bequemlichkeit, Reichlichkeit, daneben Vernünftigkeit," and הן ערכו, denoting his "praktische und comfortable Ausrüstung für die Expedition." But this sense of הן is more than questionable: הן in Aram. means really *mind*, *reason*, as דלא הונא (of an animal) *without reason*, מן הונה נפק, Mk. $3^{21}$, went out of his *mind* (see many more exx. in PS. 992), and in 𝕋 (rare), Pr. $5^{19}$ teach *what is rational* at all times, $28^{16}$ $31^5$: להוני להוני, Gn. $33^{14}$ 𝕋𝔍 (Levy, *ChWB* and *NHWB*, *s.v.*) cannot mean *literally* "at my ease," it must mean *according to my mind*, or *judgment*, *as I think fit*; it is thus a *paraphrase* of לְאִטִּי, not an exact rendering of it. The Arab. *hāna* is to *be light*, *easy*; but in actual use the Aram. הן shows no trace of this meaning: the development of meanings, conjectured by Fleischer (*ChWB.* i. 423; *NHWB.* i. 458 f.), if correct, must be prehistoric. Hi. Di. Del. adhere to 𝔐 in $^{1-3}$; Bu. departs from it only in reading v.[1] תוחלתך, and תִּטַּל for יטל, and v.[3] וַיְשַׁלֵּם for ואשלם.

1 (9). If $^{1-3\ (9-11)}$ is in its right place, in [1] the omission of תֵּ is a sufficient change. 1 MS and 𝔖 have indeed "*thy* hope";

and Bu. and others (*v. supra*) adopt this, reading correspondingly in [b] "*thou* art prostrated" (תטל for יטל). No doubt this would be more pointed: the change, however, has but slight ancient support: besides, why after $40^{32}$ should the 2nd pers. have been altered into the 3rd? There are also cases in Heb. poetry of a pron. occurring with no antecedent expressed: *e.g.* Is. $13^{2}$ "lift up the hand to *them*," *i.e.* to the foes of whom the poet is thinking.

נבזבה] The verb is the one commonly rendered to *lie* (*e.g.* $6^{28}$), cf. Pr. $30^{6}$ (Nif. as here). "And thus *be proved a liar*": but it is also used more generally, as Ps. $116^{11}$ "All men are *liars*," *i.e.* are a deceptive help, Is. $58^{11}$ "a spring of water, whose waters *lie* not," *i.e.* do not play false (EVV. *fail not*; but the Heb. expresses more than merely *come to an end*).

יטל] a strong word, lit. *flung down*: cp. Ps. $37^{24}$ "though he fall, he will not *be prostrated*."

**2** (**10**). אבזר is not *bold* or *daring* (Di. al.), but *cruel* ($30^{21}$, La. $4^{3}$, Jer. $6^{23}$); it is doubtful whether it ought to be weakened even to *fierce*. It thus suits the animal, rather than its assailant. לא אבזר, also, for "*there is not* a daring (cruel) one" (for אין אבזר) is very strange Heb., such passages as $22^{16}$, Is. $44^{19}$ being not really parallel. If אבזר were referred to the animal, though אבזר הוא would be the normal expression, the הוא might just be omitted, as Ps. $16^{8}$ (כי מימיני); but we must in this case either (Gr.) omit לא, as dittographed from יטל אבזר, or as the duplication of *both* ל and א is not very likely, read הֲלֹא: *Is he not* (or *He is*) cruel that one should stir him up? Gie. suggests יעירנו אֲבָרֵךְ, "I *will not bless* (praise as happy) him that stirreth him up"; but the expression does not seem a natural one.

יעורנו] so Occ., and Or. Qrê; but rd. either יְעִירֶנּוּ (Or. Ktib.), or, better, as rather a stronger word, יְעוֹרְרֶנּוּ ($3^{8}$, Zec. $9^{13}$).

**3a** (**11a**). 𝔊 *ἢ τίς ἀντιστήσεταί μοι καὶ ὑπομενεῖ;* strictly = וְיִשָּׁלֵם (or יַקְדִּמֵנִי) מִי, but the tenses need not be pressed.

**4** (**12**). [The rhythm (2 : 2 : 2 : see $17^{1}$ n.) as well as other features of the v. (see the following notes) are suspicious; and the v. may have suffered serious corruption and originally have

meant something quite different from what it is commonly supposed to mean.]

אחריש] only here construed with an acc. in the sense of "keep silence *about*." [Me. *silently tolerate*, strains the meaning of the word even more: Du. יְחַדֵּשׁ: see next n.]

בדיו] [*his limbs*—a meaning fairly secured by $18^{13}$ in spite of the corruption of that v.—must be the meaning of the word, if the v. is in its right position and rightly read in 𝔊: Me. Du. give the word the meaning it has in $11^{3}$ (see n. there): Me., I (God) will not silently endure *his* (Job's) *idle talk*: Du., He (viz. who had once attempted to assail behemoth) would never (thereafter) renew *his boastings*; see above on $^{1-3}$].

דבר] either *word* = *account*; or *matter* (*Lex.* 183*b*, 3), as דבר אוריה, 1 K. $15^{5}$; האתנות (rd. with 𝔊 הַבַּר) דברי, 1 S. $10^{2}$: cf. 1 K. $6^{38}$ לכל דבריו = "in all its *particulars*."

גבורות] rd. גְּבוּרָתוֹ: the sf. is needed.

חין] as it stands, a very questionable by-form of חֵן (√ חָנַן) *gracefulness*, which, however, is not here a suitable sense. Rd. probably חֵיל (Honth. Be.).

עֶרְכּוֹ] עֶרֶךְ is an *arrangement*, or something *arranged*, as Jg. $17^{10}$ ערך בגדים, an *arrangement* (= *suit*) of raiment, properly the separate pieces *laid out* in order; Ex. $40^{23}$ ויערך עליו ערך לחם, arranged upon it an *arrangement* of bread. Here of the *arrangement* or *disposition* of the animal's parts = structure.

5 (13). פני לבושו] a peculiar use of פני (found also in Is. $25^{7}$ פני הַלּוֹט, the face of the veil) in which ל is the genitive of the "substratum" (Hi.), or the "explicative" genitive (G–K. 128*k*): the face, or front, or surface, *consisting in* his garment = *his outward garment*, the garment being the animal's scales.

רסנו] 𝔊 *θώρακος αὐτοῦ*; rd. סִרְיֹנוֹ.

6 (14). פניו] 𝔖 Bu. פִּיו. But (Du.) the doors of the face *are* the mouth.

7 (15). גאוה] 𝔊 *τὰ ἔγκατα αὐτοῦ*, 'Α *σῶμα αὐτοῦ*, 𝔙 corpus illius. These renderings point to גְּוִיָּה = גְּוִיָּו, *his back*, which also suits admirably: so Houb. Boch. Mich. Di. Bi. Bu. Du. al.

סָגוּר חוֹתָם צָר] צַר is *compressed, tight, narrow*, 2 K. 6[1] המקום . . . צר ממנו, Is 59[19] נָהָר צָר: so חוֹתָם צַר is a (clay) seal *closely pressed down* (*v.s.*). סָגוּר will be construed syntactically with נָוֶה; but the implicit reference will be to the individual scales of which the back consists. EVV. "Shut up as *by* a close or tight seal" (*i.e.* a closely adhering seal, Del.), implies both a doubtful sense for צַר, and a hard construction of the accus., חוֹתָם צַר, going beyond the cases mentioned in G–K. 118*q*, or even 117 ff. at the end. The first difficulty would be removed by reading (Me. Hfm. Bu.) חוֹתַם צֹר, a seal of *flint* (Jos. 5[2. 3], Ezk. 3[9] חָזָק כִּצֹּר; cf. 𝔊 *σύνδεσμος αὐτοῦ ὥσπερ σμιρίτης λίθος, like emery-stone*), *i.e.* a *hard* seal, pressing down the clay firmly; but the second difficulty would remain. Bi.[1] Du. Be. read חוֹתַם צֹר סְגֹרוֹ, "His (so 𝔊) *breast* is a seal of flint": but it is doubtful if "breast" is the meaning of סְגוֹר (Hos. 13[8] † אֶקְרַע סְגוֹר לִבָּם); [moreover, so emended, [7b] (sing.) awkwardly separates [8f.] from the *plural* מנגים in [7a] to which [8f.] in 𝔙 refers (𝔊 om. [8a. 9] and has the sing. in [8b]). However, [7b] in 𝔐 is certainly awkward too, and may be considered doubtful].

**8 (16a).** [𝔊 omits this line.]

וְנֶגַּשׁוּ] [Kön. ii. 540: cp. the pausal form, הוּנַּשׁוּ, 2 S. 3[34]].

[רוּחַ] masc. as 20[3] (n.). Be. רֶוַח (Gn. 32[17]), which scarcely suits יבא so well.]

**9 (17).** The v. is absent from MS[Ken. 34] and 𝔊, and is omitted by Me. Bi. Du. as a doublet of [8]. But the poet himself may have desired to dwell upon the thought which the words express (cf. [11–13]).

אחירהו] so for אָחִיו, Mic. 7[2], Jer. 34[9], 2 Ch. 31[12] †.

**10.** עטישתיו †] The verb is not found in OT. any more than it is in Aram. and Eth. (though the *subst.* is found in both [; and the vb. occurs in NH. and Arabic]). 𝔗 זְרִירוֹהִי (cf. זָרַר Po', 2 K. 4[35] †).

תָּהֵל] the fem. sg. by G–K. 145*k*; but Sgf. Bi.[2] Bu. Du. Be. עִטִּשְׁתּוֹ: cf. 𝔊 *ἐν πτάρμῳ αὐτοῦ*.

**11 (19).** יהלכו] Probably felt to suggest greater rapidity of movement than ילכו: cf. 23[3] (n.).

כידודי] only here. [Probably (Barth, *NB* 142) a noun of the same form as ניחוח, from √כיד; ע"ע (med. ى) is used of a fire-stick emitting *sparks*; from the same root may come כדכד, the name of a precious stone as something that *sparkles*. The √כדד from which כידד is alternatively derived (Lagarde, *BN* 182) does not explain the meaning required here by the gen. אש and the ‖ לפידים.]

יתמלטו] The √ idea seems to be to *slip away*; hence in Nif. (oft.) to *escape*: in Pi. and Hif. to *let* (an egg, or child) *slip away* (from the womb), so only Is. $34^{15}$ $66^{7}$: here, of sparks, to *slip forth* = *stream* or *leap forth*. S דמחלהטין, V *accensæ*, as though reading התלהטו.

12 (20). דוד נפוח] a pot *blown upon* = well-heated, or, as we should say, *boiling*: cf. סִיר נָפוּחַ, Jer. $1^{13}$; also, for the vb., Ezk. $22^{20}$ לָפַחַת עליו אש.

ואגמן] [if this is rightly read and means as in $40^{26}$ a *reed*, it must be explained as above. But a reference to the fuel seems superfluous. Saad. gave אגמן the meaning of *caldron*; so Seb. Münster, AV.; but the meaning is not established, and the mention of a second utensil improbable. The vb. اجم means *to be hot* (of the day), *to burn up* (of fire), and the noun اجم is the *ardour* (of anger); hence אגמן itself has been taken by some in the sense of *boiling*: but if this be the meaning, it is preferable to read אגם (Bi.), the ן being a dittograph. V sicut ollæ succensæ atque ferventis: T היך דודא נפיח דעבד כיפא; S ܟܐܣ̈ ܕܡܫܚܢ ܒܢܘܪ ܘܡܬܩܛܪ ].

13 (21). נפשו] נפש = *breath*, only here, and (as generally understood) בְּתֵי נֶפֶשׁ = "*scent*-boxes," Is. $3^{20}$ [but see n. there]. נְשָׁמָה is more usually *breath*, and *spirit* only Pr. $20^{27}$. In Arab. *nafas* = "breath," *nafs* = "soul." Cf. the Nif. *take breath* = refresh oneself (so Syr., Pa. to *refresh*, Ethp. to *be refreshed*).

גחלים] 2 MSS of G prefix ὡς; and so Sgf. Bu. Du. Be. כגחלים. The change is unnecessary: of course, even with גחלים the poet did not think of literal "coals," any more than he thought of a literal "flame" in $^{b}$.

14 (22). תָּדוּץ] דוץ in Heb. only here: in Aram. to *dance*

(= σκιρτᾷν, in 𝔖 Lk. $1^{41.44}$ $6^{23}$, Ps. $114^{4.6}$ Hex.; often also in the more general sense of *exult*, *rejoice*, as 2 S. $1^{20}$ 𝔖𝔗, Is. $54^{1}$ 𝔖). 𝔊 τρέχει = תָּרוּץ, preferred by Be. here; but "dancing" is a far more poetical idea than "running."

דְּאָבָה] the subst. only here: the vb. means to *melt* or *waste away*, especially of the נפש, Ps. $88^{10}$ עֵינִי דָאֲבָה מֹנִי עֹנִי, Jer. $31^{12}$ והיתה נפשם כְּגַן רָוֶה ולא יוסיפו לְדַאֲבָה עוד, כי הִרְוֵיתִי נפש $^{25}$ עֲיֵפָה וכל נפש דָּאֲבָה מִלֵּאתִי †; so דְּאָבוֹן, Dt. $28^{65}$ † כִּלְיוֹן עינים וְדַאֲבוֹן נפש, and דוּב, Lv. $26^{16}$ diseases מְכַלּוֹת עינים וּמְדִיבוֹת נפש †, 1 S. $2^{33}$ את נפשך (rd. וּלְהָדִיב) לְכַלּוֹת את עיניך וְלַאֲדִיב †. Probably in Heb. the √ is everywhere an Aramaism: for the Syr. ܕܳܒ (PS. 830 f.) corresponds in meaning to the Heb. זוּב, to *flow* (= Arab. ذاب), though it occurs also in the fig. sense of *tabescere* (*e.g.* through grief; *v.* PS.), very much like the Heb. דָּאַב, דּוּב (which are found *only* in the fig. sense). Cf. τήκομαι, used often in similar applications. Here דְּאָבָה will be a fig. for the failure of nerve and courage (cf. נָמוֹג), occasioned by the approach of the monster, hence *despair* or *dismay*. 𝔖 דחלתא, *fear*, 𝔗 דאבונא, Ἀ ἐκλιμίαν, whence no doubt 𝔙 *egestas*. 𝔊 ἀπώλεια = אֲבַדּוֹן in $26^{6}$ $28^{22}$, Ps. $88^{12}$, Pr. $15^{11}$ $27^{20}$ (אֲבַדֹּה), which is hence adopted strangely by Be. as the original reading here. But אֲבַדּוֹן is in OT. (*v.* on $26^{6}$) exclusively used of the *place* [ct. Rev. $9^{11}$] of destruction, Sheol: hence, with תָּרוּץ (see the last note) we have the extraordinary picture of Sheol running before the crocodile.

15 (23). מַפְּלֵי] elsewhere only Am. $8^{6}$ מַפַּל בַּר, of what *falls* as refuse from wheat.

דָּבֵקוּ] 𝔊 κεκόλληνται (cf. $^{9}$ προσκολληθήσεται for יְדֻבָּקוּ), 𝔗 מִתְאַדְּקִין (cf. v.$^{9}$, Dt. $28^{60}$ 𝔍), whence Du. Be. דֻּבָּקוּ (as $^{9}$ $38^{38}$). The change, however, is not necessary; nor are 𝔊𝔗 any evidence that the pass. was read by them. The trans. κολλάω *could* not be used for the intrans. דָּבֵק; and the Pual in Dt. $28^{60}$ would be very unnatural.

יָצוּק] *poured out*, i.e. *cast*; and so *firm*: see on $11^{15}$. The sg. יָצוּק may refer to בְּשָׂרוֹ, or to מפלי ב׳ regarded as a single mass, *as something firm*, etc. (Kö. 411*i*). The threefold יָצוּק (in $^{15b.\ 16a.\ b}$) is not an elegance. $^{15b}$ 𝔊 om. (v. Field). Bi.$^{2}$ Du.

Be. omit $^{15b}$, and in $^{16}$ the words יצוק כמו אבן ו', as a gloss on $^{16b}$, reducing $^{15-16}$ thus to מפלי בישרו דבקו לבו יצוק כפלח תחתית [but this produces the questionable rhythm 3 : 4 ($21^{16}$ n.): $^{16}$ might quite well stand with a synonym substituted in $^{b}$ for יצוק (cp. $8^{3}$ n.); יצוק in $^{15b}$ may well be corrupt].

בל ימוט] Both בַּל and ימוט only here in Job; but בַּל יָמוּט (אֶמּוֹט, תִּמּוֹט) is a standing combination,—often attached to another vb. as a circ. cl. (Ps. $10^{6}$ $16^{8}$ $30^{7}$ $21^{8}$ $46^{6}$ $93^{1} = 96^{10} =$ 1 Ch. $16^{30}$ $104^{5}$, Pr. $10^{30}$ $12^{3}$ †: with לא, Ps. $15^{5}$ $62^{3.7}$ $112^{6}$ $125^{1}$, Is. $40^{20}$ $41^{7}$ †); so it hardly tells against the genuineness of the line.

17 (23). מִשֶּׁתּוֹ] for מִשְּׁאֵתוֹ (G–K. 23*f*), the vb. being intrans., as [(if the text is right) in Hos. $13^{1}$, Nah. $1^{5}$, Ps. $89^{10}$, Hab. $1^{3}$. Ehrlich מִשָּׁתוֹ (with נלים for אלים and משברי ים for משברים), *at his hinder part*; but whether שת, *the seat* or *buttocks* in men, denoted the hinder part of an animal is questionable].

אֵלִים] = אֵילִים, Ex. $15^{15}$ אילי מואב, Ezk. $17^{13}$ אילי הארץ, $31^{11}$ אֵל גוים, $32^{21}$ גבורים (MSS אילי) אֵלֵי, 2 K. $24^{15}$ Qrê ואת אילי הארץ (*Lex.* 18*a*, 42*a*?).

שברים] usually explained as an abstract plural (G–K. 124*d*, *f*) = *state of brokenness*, viz. of mind = *consternation*: cf. שֶׁבֶר רוח, Is. $65^{14}$; שֶׁבֶר ברוח, Pr. $15^{4}$; תְּבִירוּת רוחא, Qoh. $1^{14}$ 𝔗. But the omission of רוח makes this explanation questionable. [Moreover, the rhythm of 𝔊 is 3 : 2 ($17^{14}$ n.); the rhythm may have been normal and משברים may be a corruption of *two* words: for suggested emendations, see next n.]

יתחטאו] The primary meaning of חטא is to *miss* (see on $5^{24}$): in Eth. (Di. *Lex.* 619*f*) it regularly means to *be without* (*e.g.* = *οὐκ ἔσχον*, Dn. $10^{16}$); and in III. (the reflexive conj.) it means (Di.) *se subducere*, and so (*a*) *evanescere*; (*b*) *aufugere*, as 1 S. $19^{12}$ and often; (*c*) *abesse*, *deesse*, *deficere*. Hence it is explained here by Schult. Ges. *lose their way* ("præ tenore *a via aberrant*"); by Hi. *fall into confusion*, "*treten gegenseitig fehl*, so that they stumble one over another," and by Di. Del., in a fig. sense, *miss* ($5^{24}$) or *lose themselves* mentally (= RV. *are beside themselves*; Bu. Du. *get confused*). Gu. (p. 55), אלים יגורו בשמי מָרוֹם יִתְחַבָּאוּ (p. 33) מִשְּׁאֵתוֹ, At his raging (cf.

Ps. 89[10], reading בְּשׁוֹא = בְּשָׁאוֹת) the gods are in dread, They hide themselves in the lofty heaven. But this stands or falls with the mythological interpretation of לויתן: שׁוֹאָה also never actually means *raging* (*Tosen*). Bu. (after Buhl), keeping [a] as it is, reads in [b] מִשְׁבְּרֵי יָם יתחטאו, "the billows of the sea get out of tune" (kommen aus der Takt): but the "billows of the sea," even though "sea" be taken to denote the tide, are out of place, and "get out of tune" or "confused" (geraten in Verwirrung) is a strange idea to apply to them. 𝔖 ܕܡܫܪܪܢ, those that are *firm*, *secure* (ܡܫܪܪ = יצוּק in [15]), and 𝔙 *territi* (? מְשֻׁבָּרִים) find in משברים a ‖ to אלים (𝔊 gives no help here: 𝔗 מן תבריא = 𝔐). Du. וּמִשְׁמָרִים for ומשברים: When the monster "lifts itself up, the leaders are in dread, and *the guards* (of the Nile, military, or customs', officers on the S. frontier) fall into confusion": but the pl. of מִשְׁמָר, *body of keepers*, *guard* (Jer. 51[12]), is elsewhere always משמרות (mostly Chr. Neh.). Gie. Be. read for ומשברים, וּמִשִּׁ[נָּיו גִּ]בֹּרִים, "and *at his teeth mighty men* (are beside themselves": or, Be., יֵחַתּוּ *are dismayed*). This is the best suggestion that has been made; though, as a parallel to מִשְּׁתוֹ something less special than "teeth" is rather expected.

18 (26). מַשִּׂיגֵהוּ] The ptcp. absolute would be just possible, "When one approacheth him with the sword, it holdeth not" (2 S. 23[3], Pr. 28[27a] נֹתֵן לָרָשׁ אין מחסור: G–K. 116*w*; Dr. 121, *Obs.* 1 *n.*, and 135. 6 *n.*: and חרב, as חֵרֶם, Mic. 7[2]; G–K. 117*ff*, *end*): but the construction is forced, while the change to תשיגהו is slight, and with it all awkwardness disappears. So MS[Ken.] 180, Grä. Be.; cf. 𝔗 ידביקיניה חרבא, 𝔙 Cum apprehenderit eum gladius. Bu. מִמָּגִנָּיו "on account of its *shields* (scales)"; cf. v.[7]

בלי תקום] [בלי, though otherwise construed it is comparatively frequent in Job (see *Lex.*), is here only used to negative a finite vb.: in this Di. detects a linguistic difference of 40[15]–41[26]: but the use of בלי with a finite vb. is exceedingly rare elsewhere also (Gn. 31[20] (E), Is. 14[6] 32[10], Hos. 8[7] 9[16] Kt. †), and it is no more remarkable that it occurs only once in Job than that it occurs only once in E].

**18b.** Absent from 𝔊; added from 𝛩.

מַסָּע] only here. Perhaps from נסע, to *strike* or *hit* (among other meanings).

שַׁרְיָה] also only here. If correct, = Arab. *sirwat*$^{un}$, a *small, short arrow*, or (a dialect-variant of *sirwat*$^{un}$) *siryat*$^{un}$, an *arrow-head* (Lane, 1354$^{a}$, 1356$^{a}$). Hfm. Bu. (alt.) Du. (alt.) שְׁדָיָה = Syr. ܫܕܝܐ = *βολίς*, *javelin* (PS. 4065), from שְׁדִי common in Aram. in the sense of *to throw* (*e.g.* arrows, 1 S. 20$^{20}$ 𝔗). 𝛩 (*θώρακα*) 𝔙 confuse with שִׁרְיוֹן; but a weapon of *offence* is required by the context.

**19 (27)b.** רקבון†] on the form, Kö. ii. p. 129. Bu. רָקָב, as Pr. 12$^{4}$ al., supposing the ן dittographed from נחושה.

**20 (28)b.** לו] are turned (or turn themselves) *for* him into stubble: cf. 30$^{21}$, Is. 63$^{10}$ וַיֵּהָפֵךְ להם לאויב (*Lex.* 512*b*).

**21 (29)a.** absent from 𝔊: 𝛩 *ὡς καλάμη ἐλογίσθησαν σφυρά* (*rd. σφῦραι*: v. Field). $\Sigma^{H}$ *ὡς καλάμη ἐλογίσθη αὐτῷ σφῦρα*, 𝔙 Quasi stipulam æstimabit malleum. כקש after $^{20b}$ לקש is weak: 𝛴𝛩 Be. כָּקַנֶּה is very probable. For נחשבו (miswritten, after $^{20b}$ נהפכו), rd. with $\Sigma^{H}$ Di. Be. Bu. Du. נֶחְשַׁב לוֹ, or at least נֶחְשָׁב: to treat תותח as a collective is forced. The ל as Is. 40$^{17}$ *al.* (*Lex.* 514*a*).

תּוֹתָח†] Cf. Arab. *watakha*, to beat with a club: *mîtakhat*$^{un}$, a *club*. [Or תותח may be a loan-word from Ass. *tartaḫ*, *a (light) javelin* (Del. *HWB* 630).]

**22 (30).** חדודי חרש] G–K. 133*h*. [𝔐 = *the sharpest pot-sherds*; but pointing חָרָשׁ we might render *the sharpest* (instruments) of (*i.e.* forged by) *the smith*; but the parallel in Ælian cited above favours 𝔐.]

וְיִרְפַּד] Rd. יִרְפַּד: cf. 17$^{13}$ בחשך רפדתי יצועי. In Ass. (Del. *HWB* 625) *rapâdu* is to *stretch oneself* out on the ground (of a person or animal): in Arab. (Lane, 1119) *rafada* is to *aid, help*, or *assist*, with a gift or other things, to *prop up* or *support* (a wall); *rifd* is a *gift* or *gratuity*: *rāfidat*$^{un}$ is *rafters, beams* ("apparently, as a thing that *aids* or *assists*," Lane); and *rifādat*$^{un}$ is a *pad* or *stuffed thing*, beneath a saddle, a *support* for the saddle: cf. in Heb. Ca. 2$^{5}$ סמכוני באשישות רפדוני בתפוחים; 3$^{10}$ רְפִידָה, appar. a *support* (*i.e.* a back or arm) in a palanquin

(𝔊 ἀνάκλιτον). רפד here and $17^{13}$ must clearly be a distinct √ from the √ of Ca. $2^5$ $3^{10}$; and (unless we should read each time רָבַד, Pr. $7^{16}$† + 1 S. $9^{25}$ 𝔊; cf. מַרְבַדִּים, Pr. $7^{16}$ $31^{22}$†) must be explained from the Ass. *rapâdu*, to *stretch oneself*: as this is intrans. it is better to read here the *Piel* (as in $17^{13}$). Du., arguing that $^{22}$ is ‖ $^{21}$, and that consequently it should mention some weapons which the monster counts as nothing, would read טיט (= 𝔊 ὑπ' αὐτόν) הֵחֵת חדודי חָרָשׁ דָּרְבָן חָרִיץ עָלָיו "He shatters the sharp edges of the smith, Goad (and) pickaxe (?; 2 S. $12^{31}$) against him are (as) mud,"—if a peasant tries to rescue from him a child or an animal, the weapons at his disposal are useless [but this gives the improbable rhythm 3 : 4 : $21^{16}$ n].

24 (32). יאיר] may be either trans. or (Ezk. $43^2$, Ps. $139^{12}$) intrans.: נְתִיבוֹ (Bi.² Gu. Bu.) is unnecessary.

יחשב] *sc.* הַחֹשֵׁב (G–K. 144*d*, *e*) = Engl. "one." The punctuation יֶחָשֵׁב is needless, and not an improvement. 𝔊 contracted the v. into τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον (governed by ἥγηται in $^{23b}$), *i.e.* תהום (?) אֲחֹרֵי לְשִׁבְיָה (τάρτ. elsewhere in 𝔊 only $40^{15}$ (Heb. $^{20}$) ἐπελθὼν δὲ ἐπ' ὄρος ἀκρότομον ἐποίησεν χαρμονὴν τετράποσιν ἐν τῷ ταρτάρῳ, a strange rendering of כי יבול הרים ישאו לו וכל חַיַּת השדה ישחקו שם, and Pr. $24^{51}$ (= Heb. $30^{16}$), where it seems to be a misplaced doublet for שְׁאוֹל): Origen, not perceiving that this represented the whole verse, supplied from Θ (see Field) what in Swete's text stands as $^{23b}$ ἐλογίσατο ἄβυσσον εἰς περίπατον. Gu., partly after 𝔊, would read אחרית יְאוֹר נְתִיב[ו] יחשב תהום לְשִׁבְיָה, "the bottom (? ? ?) of the stream is his path, the ocean he counteth as booty"—supposing the v. to refer to Leviathan's rule over the under-world; Du. יאיר נְתִיב חשך אחריו תהום לְשָׁבִיב, "He maketh a path to shine in the darkness (the dark waters). Behind him the deep becometh a flame." 𝔖, omitting $^{22-24a}$, expresses in $^{24b}$ יחשב תהום לְיַבָּשָׁה; 𝔙𝔗 = 𝔐.

25 (33). עפר] poet. for *the earth*; $19^{25}$ n.

מָשְׁלוֹ†] 𝔊 ὅμοιον αὐτῷ; so most: in Arab. *mithluhu*. Me. Sgf. Gu. Bu. Du. Be. would point מְשָׁלוֹ; but מָשָׁל never actually occurs in the sense of *likeness*. מֹשְׁלוֹ, *his ruler*, would

also be possible: so Hi. Reuss, Hfm.; Di. does not seem to decide between this and *like*.

העשו] rd. הֶעָשׂוּי (cf. $15^{22}$ n.).

לבלי־חָת] cf. Gn. $9^{2}$ חִתְּכֶם†, $35^{5}$ חִתָּה†, c. $6^{21}$ חֲתַת†. לִבְלִי (as $38^{41}$ יִתְעוּ לבלי אֹכֶל, see *n.*, Is. $5^{14}$ (of Sheol) פָּעֲרָה פִיהָ לבלי חֹק) = *in a state of* no fear = *without fear*. Gu. לבעל תחת, "to be lord of the under-world (? ?)"; Che. לבעל תחתיות, which is at least Hebrew; Gie. ("if a change is desired") לְבַעַל חַיֹּת, which might be right.

**26a.** Rd., with Gu. Bu. Du. Be., אֹתוֹ כָּל־גָּבֹהַּ יִרָא.

שחץ] [𝔊 τῶν ἐν τοῖς ὕδασιν, 𝔖 ܪܚܫܐ (both without expressing any equivalent for בני), 𝔗 בני כורי: whence שרץ has been precariously conjectured instead of שחץ].

## CHAPTER XLII.

**2.** ידעתּ] Kt. ידעתָּ: Qrê ידעתִּי. For the 1st pers. written without י, see G–K. 44*i*. Me. curiously adopts the 2nd pers.

ולא יבצר ממך מזמה] cp., with a longer prose equivalent of מזמה, Gn. $11^6$ לא יבצר מהם כל אשר יזמו לעשות: for מזמה of God's plans see Jer. $23^{20}$. Emendation of מזמה to מאומה (Be.) or מה (Bi.), or of כי כל תוכל ולא to כי יָכֹלְתָּ וכל לא (Du., who omits מזמה: cp. מי זה מ at the beginning of v.[3]), are unnecessary (though Du.'s יבלת no doubt gives a good antithesis to קלתי, $40^4$), and 𝔊's *οὐθέν* cannot be cited in support; for having paraphrased ולא יבצר ממך by *ἀδυνατεῖ δέ σοι* the translator necessarily also paraphrased מזמה by *οὐθέν*.

**3.** דעת . . . מי זה] 𝔊$^{\text{א}*}$ om.; $= 38^{2a}$.

מעלים] $\text{MS}^{\text{Ken. 248}}$ מחשיך, as $38^2$.

בלי דעת] read with $\text{MS}^{\text{Ken. 100}}$ 𝔖 במלין בלי דעת, as $38^2$: note also *ῥημάτων* in 𝔊's paraphrase.

לבן הגדתי] 𝔊 *τίς δὲ ἀναγγελεῖ μοι*; 𝔖 ܡܢ ܗܘ ܕܢܫܬܘܢ ܠܝ. Between הגדתי and ולא the loss of נדלת (‖ נפלאות, as $5^9$) would have been easy; yet its insertion would overload the line. 𝔊's *μεγάλα after* ולא אבין is not in the position in which נדלת, if it had been used, would have stood. Hoffm. seeks an obj. to הגדתי in לבן read as לא כן; but this gives a questionable position to the object and a bad parallel to נפלאות.

ולא אבין . . . ולא אדע] G–K. 156*f*.

**5.** שמעתיך] שמע, to hear *of*, receive a report about, as Ex. $18^1$, 2 K. $19^{11}$: cp. with the same antithesis to ראה, Ps. $48^8$ כאשר שמענו כן ראינו.

**6.** The v. seems to be defective: אמאס and ונחמתי, as parallel terms, should stand in different lines: but, if divided at אמאס, the very questionable 2 : 3 rhythm ($40^{24}$ n.) is the

result. Bu. completes [a] by inserting אשר דברתי after אמאס: Böttcher, Be. (Che. *EBi.* 2481) by reading הִמֵּס אֶמָּס for אמאס.

אמאס] if correctly read, an obj. has dropped out (see last n.), or must be understood (cp. $7^{16}$): MS$^{\text{Ken. 601}}$ supplies חַיַּי (cp. $9^{21}$). The understood object has been taken to be *myself*, or, better, *what I have said and done* (Di.): but neither is very satisfactory; and if this is the sense, it is better to restore a suitable object by emendation; see last n.

ונחמתי על עפר ואפר] both נחם and על are ambiguous: and עפר ואפר have also been very differently taken. נִחַם על means *to be sorry for*, *to repent of* (so, *e.g.*, Jer. $8^{6}$ and frequently), and also *to comfort oneself for* (so 2 S. $13^{39}$, Jer. $31^{15}$); but it is difficult to find a suitable sense for עפר ואפר as the obj. of this verbal phrase, though attempts have been made: so 𝔗 ואתנחמית מבני דהנון עפרא וקטם; Ehrlich, I repent of my empty and foolish speeches. Consequently most take the vb. absolutely (it is frequently so used in both senses, *to be sorry*, *e.g.* Ex. $13^{17}$, and *to comfort oneself*, *e.g.* Gn. $38^{12}$): I repent (while sitting) upon dust and ashes, or I comfort myself (though sitting) upon dust and ashes (Che., reading וְנָמַקְתִּי for ונחמתי and in [a] המס אמס): therefore I must pine away, and dissolve to dust and ashes (*EBi.* 2481), but על would hardly be the right preposition even if נמקתי might be accepted. 𝔊 ἥγημαι δὲ ἐγὼ ἐμαυτὸν γὴν καὶ σποδόν: but it is doubtful whether this is anything but a paraphrase of 𝔐.

7. אחר] followed by the pf. in 𝔐 (דִּבֶּר) is = אחר אשר: see $19^{26}$ n.

אלי] for עָלַי, as, *e.g.*, 1 S. $3^{12}$, 1 K. $16^{12}$: cp. *Lex.* 41*a*, 181*b*, 3b end: 𝔊 wrongly ἐνώπιόν μου; so 𝔖𝔙: 𝔗 לותי and so Bu. *zu mir*, which he defends on the ground that "all human speech has God for its hearer, and is directed towards Him"!

כעבדי] many MSS בעבדי: and so in v.[8] where 𝔊 (κατά, here ὥσπερ) implies the same reading.

8. והעליתם] 𝔊 ποιήσει, 𝔖 ܢܣܩ, making Job's activity begin with the offering instead of (𝔐) with the prayer; the expression of the subj. before יתפלל vouches for the correctness of 𝔐.

כי אם פניו אשא] unless אם is an error for את (Du.), כי אם either = *only* (cp., if rightly read, Gn. $40^{14}$, Nu. $24^{22}$), or *surely* (cp. Jg. $15^{7}$, 1 S. $21^{6}$): *Lex.* 475*a*, b and c.

אלי . . . כעבדי] see on v.$^{7}$.

9. צפר] read with many MSS and VV. וצפר.

10. שב את־שבית איוב] Qrê שבות. This is the only occurrence of the phrase שב שבות (השב) with the name of an *individual* in the gen. after שבות; the gen. is generally the name of a people, occasionally that of a country (Jer. $33^{11}$). The exceptional usage here would have to be explained as due to loss of the real sense of the phrase, if it originally meant *to bring back the captives of*, and was composed of a vb. from the root שוב and a noun from the root שבה. But since Ew. (on Jer. $48^{47}$ and in *Jahrb. Bibl. Wiss.* v. 216f.) the view has generally prevailed that the vb. and noun are from the same root (Ew. appeals to Ps. $126^{1}$, which would be decisive if שיבת is rightly read there), and the phrase of the same character as נקם נְקָם פ׳, ריב ריב פ׳; the meaning in this case is *to turn the turning*, *i.e.* to change the fortunes of, and the phrase as suitable in reference to an individual as to a nation. The phrase occurs chiefly in the prophetic literature (Jer. Ezk. Zeph. and the probably late vv. Hos. $6^{11}$, Am. $9^{14}$), but also in Ps. $14^{7}$ = $53^{7}$ $85^{2}$ $126^{1}$ (read שבית), La. $2^{14}$. It is not impossible that in some of these passages the author himself thought of captivity in connection with שבות; this sense was in any case quite early read into the form (cp. 𝔊 *αἰχμαλωσία* frequently), and is probably the reason of שבית in 𝔐 interchanging with שבות, and of the punctuation שְׁבוּת (yet cp. לְזוּת from לוּז) instead of שְׁבוּת.

רעהו] not sing. (Di. Bu.: for $12^{4}$ $16^{21}$ are not analogous), even with a collective sense (G–K. 91*k*), but, as in 1 S. $30^{26}$, pl. (𝔊𝔖𝔗𝔙) = רעיהו, unless we emend to רעיו (Du.), the form used elsewhere.

11. ויאכלו עמו לחם בביתו] Be. ויאכלו וישתו עמו after 𝔊, and noting that MS$^{\text{Ken. 76}}$ reads וישתו for בביתו and two MSS omit בביתו. But the addition of the detail (cp. the variants as between 𝔐 and 𝔊 in 1 S. $1^{9}$, 2 S. $12^{21}$) is more probable than its omission.

13. שבענה] probably an error for שבעה: G–K. 97*c*.

14. יְמִימָה] if = يمامة, *dove*, read ימומה (so Be. "frt"): if a diminutive (Hitz.) = يميمة, point יְמֵימָה.

15. נמצא נשים] G–K. 121*a*; cp. 145*o* (footnote). 2 MSS[Ken.] Be. נמצאו.

להם . . . אביהם אחיהם] G–K. 135*o*.

16. וירא] Ktib. וַיַּרְא: Qrê וַיִּרְאֶה; G–K. 75*t*.

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## II. HEBREW.

The *italicized* figures refer to the pages of the Philological Notes.
Forms and meanings marked with an asterisk are in the Hebrew of the OT. peculiar to the book of Job; several of these, as pointed out in the notes, rest merely on punctuation or are due to textual corruption.
Words enclosed in brackets do not occur in 𝔐 of Job, but rest on a different punctuation or emendations of the text, not in all cases adopted in the notes and translation.

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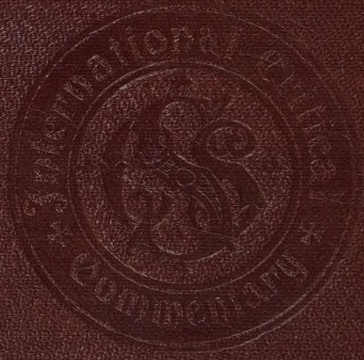
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